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MINUTES

OF THE

*TWENTY-THIRD ANNUAL SESSION*

OF THE

# Senter District Primitive Baptist Association,

CONVENED WITH THE

## BEAR CREEK CHURCH,

ASHE COUNTY, N. C.,

*On the 15th and 16th days of September,*

**1876.**

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RALEIGH, N. C.:
"PRIMITIVE BAPTIST" OFFICE,
1876.

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# PROCEEDINGS.

The Introductory Sermon was delivered by Elder B. E. Caudill, of the Mountain Association, from the 20th ch. and 28th v. of Acts of Apostles: "Take heed therefore unto yourselves," &c. After a short intermission the Delegates assembled in the church house, and were brought to order by singing and prayer by the Moderator.

1. Read and received letters from all the Churches in our Union except Beaver Creek, which reported by Delegates, the Letter not being present.

2. Organized the Association by electing Eld. N. M. Senter moderator and Bro. Wm. B. Reves clerk.

3. On motion Correspondents from sister Associations were called for when the following came forward,—viz,—from the Mountain, Eld. B. E. Caudill; from Roaring River, Bro. T. J. Colvert, all of whom produced a Letter and file of their Minutes; also, a Letter and file of Minutes from the Washington by the hands of Eld. A. J. Taylor, which were received; their Delegates were seated with us and aided in counsel. Also, invited transient Ministers of our Faith and Order to seats with us, when Eld. T. Woody, from the Roaring River, accepted, was seated with us and aided in counsel.

4. The Moderator was authorized to make all temporary appointments during the Session.

5. Appointed Bro. Wm. Taylor, A. Dixon and J. H. Wagoner, with the Delegates from this Church, a Committee to arrange the Ministry during the Session, who reported for Saturday 1st, Eld. J. R. Baldwin; 2d, Eld. A. J. Taylor; 3rd, Eld. B. E. Caudill. For Sabbath, 1st, Eld. Baldwin; 2d, Eld. Taylor; 3rd, Eld. B. E. Caudill.

6. Appointed Brethren Wm. A. Stuart, Jason Weaver and Edward Barker a Committee to select Correspondents to sister Associations.

7. On motion, the Association agreed to adopt her former practice of writing Letters of Correspondence to our sister Associations, and appointed the following Brethren to write,—viz.,—To the Washington, Bro. Edward Barker; to the Mountain, Bro. Peter McNeil; to the Roaring River, Eld. A. J. Taylor, and have them ready for inspection by to-morrow.

8. Appointed Elds. J. H. Vannoy, A. J. Taylor, J. R. Baldwin and Brethren James Gambill and Edward Barker, with the Moderator and Clerk, a Committee to arrange the business of the Association—Corresponding Brethren and Transients invited to sit with the Committee.

Prayer by Eld. J. R. Baldwin. Adjourned till 9 o'clock to-morrow morning.

SATURDAY, SEPT. 16TH, 1876.

Met according to adjournment.—Prayer by Eld. A. J. Taylor. Proceeded to the business of the day.

1. Called the Names of Delegates and marked absentees.

2. Called for the Report of the Committee of Arrangements, which was read. Received, and the Committee discharged.

3. The Constitution and Rules of Decorum were read.

4. Brethren Wm. A. Stuart, Nathan Weaver and J. B. Miller were appointed a Committee on Finance, who made the following report,—viz: Sent up from the Churches in contribution $17.35, which amount was left in the hands of the Treasurer to pay for printing Minutes.

5. Called on the Corresponding brethren that were appointed last year to visit sister Associations to report. The Report received and the Brethren discharged.

6. Called on the Committee that was appointed to select Correspondents to

visit sister Associations for their Report, who made the following,—viz:—To the Washington, Elds. A. J. Taylor, J. R. Baldwin, N. M. Senter and brethren J. H. Wagoner and Wm. N. Senter; to the Roaring River, Elds. R. Kilby, J. H. Vannoy, A. J. Taylor and Bro Wesley Dillard; to the Mountain, Elds N. M. Senter, A. J. Taylor and Brethren J. B. Sheets and Wm. B. Reves.

7. Called on the Brethren that were appointed to write Corresponding Letters to read them. The Letters read and received, and the Brethren discharged.

8. Called on the Presbytery that was appointed last year to visit Beaver Creek and New River Churches for their Report. They report that the New River Church has set herself right with this body; and, on motion, the Presbytery was continued, whose duty it shall be to make provisions for all destitute members and churches that have formerly belonged to this body and may have fallen into a state of destitution and also notice corresponding lines, &

8. On motion, the Association agree to wait with the Beaver Creek Church till our next Session, and advise her to remove all her defects and report to our next Session; and also, ask an explanation of the Roaring River Association as touching the advice given by Eld. Joshua Long to the Beaver Creek Church while in session July, 1876.

10 We, the Senter Association, have taken into consideration the propriety of consolidating with the Mountain Association, and say to our Churches to send up in their next year's letters, "Consolidation" or "No Consolidation."

11. On motion, the Association agreed to have the Editorial published in the 4th No. of the *Primitive Baptist* of June 5th, 1876, attached to our Minutes.

12. *Resolved*, That the next Association be held with the New River Church, Ashe Co., N. C., 8 miles north of Jefferson, to commence on Friday before the 3rd Sabbath in Sept., 1877, and Eld. A. J. Taylor preach the Introductory Sermon, Eld. N. M. Senter alternate.

13. *Resolved*, That the Clerk be appointed Treasurer, and that he have 300 copies of these Minutes printed and distributed among the churches.

14. *Resolved*, That the thanks of this Association be tendered to the Lord and to the brethren and citizens of this vicinity for their kindness and hospitality during our Session.

After a fervent admonition by the Moderator, adjourned to the time and place of our next Association. Prayer by Eld. B. E. Candill.

N. M. SENTER, Mod.
WM. B. REVES, *Clk.*

## THE MISSIONARY SPIRIT,—IS IT OF GOD, OR IS IT OF MAN?

[EDITORIAL OF "PRIMITIVE BAPTIST," JUNE 5TH, 1876.]

What a question! What a grave and serious question to be answered! I feel the weight of responsibility. May God give me grace to answer it correctly, honestly and impassionately.

Some time back I wrote on Missions, which brought upon me a heavy storm of persecution, notwithstanding I proved, from their own standard work, that they were of Rome. I now propose, in obedience to God, to try the spirits of Missions. 1 John iv. 1: "Try the spirits whether they are of God." The gift of discerning spirits is of God, and bestowed upon some of his servants for the protection of Zion. 1 Cor. xii. 10. "The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits," &c. 1 Tim. iv. 1. The latter days here means the latter days of the Gentile dispensation, as the latter days of the Jewish dispensation spoken of elsewhere had passed away. Is this that time? Surely it must be, for there are ten thousand or more witnesses clustering around us to prove it beyond a doubt. If this be so, every soldier of the cross

of Christ, every member of this little invincible army, should prepare himself. Eph. vi. 12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Does not the Missionary spirit embrace these things? If so, Zion must, if she does her duty, fight them, or wrestle against them. How then are we to decide this great question of whether the Missionary spirit be of God, or of man? It is very easy, it is very clear and plain to all who have unprejudiced and unbiased minds, thus: Every spirit that lacks harmony with the sacred scriptures, "which were given by inspiration of God, and are profitable for doctrine, for reproof, for correction and for instruction, that the man of God might be perfect, thoroughly furnished unto every good work," is of man. 2 Tim. iii. 16. There is no appeal for the justification of anything from the scriptures that God will justify. By its teachings we should decide all questions connected with our faith. To say more would explode the whole Book of Revelation. If the scriptures are lacking in anything as a furnisher, the Great I AM has been derelict, and the Bible is imperfect. But we do not charge God with any such remissness and folly. And we therefore deny that the Missionary spirit is of God. For the whole thing from beginning to end is a heterogeneous mass of additions, both in theory and practice. It is just like man, its author—imperfect, selfish, and mean, fraught with damage and destruction to Church and State. The scriptures clearly reveal the path of life (Christ) and the path of duty. These things are made so plain that if a man possesses the Spirit of Christ, though he be a mental fool, he shall not err therein. Isa. 35: 8. But the Missionary spirit does not assent to these things, but claims it to be their duty and privilege to set up any institution that they may choose as auxiliary to the church. Now to show that the missionary spirit is of God, you must find authority for it in the scriptures. Can you find anything in the Bible to authorize or justify a school for the education of preachers? Not a bit of it. But to the reverse, it shows us that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are. That, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. i. 27, 28, 31. Can you ever bring about agreement with this declaration of Paul and the missionary spirit? Then if the theological school system is not taught or authorized in the Bible, how can you avoid seeing that so far as that thing is concerned, it is of man, and not of God. If it was of God, the Bible would throw its light upon it and justify it. Therefore we have a perfectly justifiable right to say that it is of man, and for man, and that it is not of God, for his glory nor the good of man. Why seek to make men wise in letters, as conducive to the Spirit, when they are fools in divine things? Has not the Lord said that "the wisdom of the world is foolishness with God"? 2 Cor. iii. 19. "But the mouth of the fool feedeth on folly." Prov. xii. 14. If then, there is no precedent nor precept in the Bible for the establishment of schools to teach men the great mysteries of the Gospel, and cause them to be more efficient in teaching the unsearchable riches of Christ, for us to contend for them is to allow and justify any and every religious error in Christendom, and also the idolatrous worship of heathens; for the Bible as much sustains one as the other. And hence it is alarming to see the exertions that are now making in this Centennial year to endow those schools. When we remember that the man of sin was gendered in the first of those schools in the 3d century; and when we remember the vast amount of oppression and blood-shed that was brought about by it, under the reign of the beast with his seven heads and ten horns, we are

amazed to see Baptists so earnestly and assiduously engaged in these things. Do they not know, or have they forgotten the history of the church, and of this man of sin, and that which gave him power? Do they not know that the graceless man, brought up at the school of Clement, elected a Pope to enforce their edicts, so that the people might be forced to respond to their demands for money, which established the great Catholic power, which has bound and kept the world in chains? Do they not know that it is a fixed principle, that like causes will produce like effects in all ages, the world over? If, then, one school for illegitimate purposes brought about so many and such great calamities, what may we look for but oppression and woe, when we see all sects engaged in this nefarious work? It is manifest already to all reading and observing men, that this thing is the primary cause of the ruin of this Government. Need I adduce stronger proof than that the first memorial sent up to our Congress upon the slavery question was signed by 300 school clergy? They said that they could not be happy to live in a government where slavery (as they called it) was tolerated by law. They said they could not be successful in the great work of evangelization whilst there were millions of heathens in America who could not be lettered. As the numbers of these school clergy increased, the cause of rebellion against the laws and government of our veteran fathers increased, until finally they provoked the oppressed and threatened portion of the people to rebel against their rebellion. Having then concocted and fixed up so many machines to work in their interest, such as Temperance Societies, Sunday Schools, Tract Societies, Bible Societies, State Conventions, Protracted Meetings and Missionary Societies, and all denominations working together in these things, it was a very easy matter to turn the masses against us, and to teach them that we were rebels, when in fact we were only rebels in a secondary sense. We rebelled against the rebels. The God of heaven, and every honest, sensible man knows this to be so. The theological school has ever been the parent of all other money-grabbing and catch-penny institutions, from the rag society to the Missionary Society; all of which carry the mark of Cain—destruction and death. They (the school clergy) have fixed the standard of morals and the customs and public opinions of the country, and when these things are wrongly fixed or established, the innocent and pure in heart are bound to suffer. If they acquiesce they suffer the tortures of a guilty conscience, and if they remonstrate or protest, they are crushed.

Excuse me for a little digression in one thing. What effect has the great temperance question, concocted and urged by the school clergy, had upon the legislative powers of the country? It has deprived the sweating, toiling masses from the exercise of the privilege of even distilling their fruit. What is the effect of this? It opens the market for the deadly poisons put up in distilleries at the rate of from two to six hundred barrels per day! and I have good authority for saying that many of those great temperance lecturers are large stockholders in those whisky monopolies. Thus the honest, laboring people of the country are deprived by law of a privilege guaranteed to them by the Bible and by the laws and Constitution of our fathers, and are made tributary to those monopolies at the rate of millions to each State; and if we use a stimulant for medical purposes, or as a beverage, (which some will do,) we know not what kind of poison drug we are swallowing. God knew that the heavy wear and tear to which his creatures would be exposed in this poor world of changes, required that they should in moderation use an artificial stimulant in some cases, and therefore he authorized it, and our Saviour made it, for which he was branded by the school clergy of his day and their numerous satraps of being "a wine bibber." This is the missionary spirit. And if it is not taught in the Bible, it is anti Christ, and therefore not of God, but of man. This great missionary

ball has grown to such tremendous proportions under the influence of its nursing fathers, (school clergy,) and is under such tremendous velocity, that it has rocked the very pillars from underneath the great temple of liberty, and crushed the life out of almost everything that is good and in harmony with the laws of nature, the laws of God, and the Constitution of our fathers. And hence it is not of God. It seeks for earthly power, self-laudation and praise, money, lucre and fame. It strengthens the strong, it weakens the weak. It places the wicked in power, and oppresses the poor. It is the great gnawing worm at the root of the tree of liberty. It purloins the honor that belongs to God. It has divided families, churches, associations, and a nation, and, as Mr. Graves says, "they are of recent date, and have no foundation in the scriptures." And hence I say, it is not of God; if it was, it would seek his honor, and not money; it would seek his glory and not their own. As soon as this missionary spirit in the school clergy drove the negro from his normal condition it commenced operating on the poor credulous creatures to act in such a way as to destroy their old masters, themselves and the Government. They took the advantage of the credulity of the poor, ignorant creatures so as to ingratiate themselves into their favor, confidence and esteem, which made them an easy prey to their avarice. The missionary spirit took into their head the idea of establishing a Freedman's Savings Bank at Washington City, and sent missionaries into every nook and corner of the Government, exhorting the negroes to take stock in the Bank, and thus build up for themselves a great monetary power in the Government. The poor creatures, being torn away from the counsel of their honest old masters, and having been taught by the missionary spirit to despise them and ignore their counsel, they felt a pride in doing the bidding of their faithless counsellors; and soon, by working hard, stealing much, and living on the scraps of their income, raised a Bank with a capital of sixty million dollars! The missionary spirit took control of the Bank. The missionary spirit divided this vast amount among its favorites, giving the Young Men's Christian Association sixty thousand dollars of it for their part! The missionary spirit promised the negroes, when they were stealing them from their masters, a mule and 40 acres of land; but instead thereof, they have, by hook and crook, by hypocritical pretensions and religious appearances, swindled them out of all the money they have made since their fall into the missionary pit. "Woe unto you, Scribes and Pharisees, hypocrites! ye compass sea and land to make one proselyte," &c. The missionary spirit slaughtered two millions of the intellectual Anglo-Saxon race to pave the way by which they might elevate an inferior race, and raise them to an abnormal condition, and hurl the Caucasians under their feet.—The missionary spirit spreads the arms of her pretended philanthropy so wide as to take all the savage Indian tribes of the Continent into them, to the oppression and burdening of the impoverished people, when indeed the real object is to make and feather nests for the numerous drones in the missionary hive. It takes cognizance of all the barbarous tribes of the earth, whom God says he has cut off, to the oppression of the poor; and it may soon reach for the monkeys and kangaroos! The missionary spirit controls this once happy and prosperous Government, and all our oppressive and knavish rulers are in possession of it.—It is the great ligament that draws together, binds together and keeps together, all the oppressive powers of the earth. It is the spirit that puts Popes in saddles and Kings behind them, and hurls the masses under the heel of monarchy and despotism. It is hidra-headed, deceitful, cunning, covetous, avaricious, sly, forked-tongued, anti-republican, oppressive, anti-scriptural, anti-christian, and anti-everything that is just, generous, fair, equitable and right. As it has grown in proportions and power, the true genius of American liberty has declined, until now in this great Centennial year liberty is but a name; and hence it requires great show and

parade to make believe that it is a reality. True, there is nothing lost to the favorites of this spirit, such as have such place and power that they can oppress the poor by begging and oppress the Government by stealing; and they are numerous. They have woven the ingenious web, and the people, like incautious flies, have entangled themselves in it, until their power is gone, gone! See Proverbs vii., and you will find it all. We there find instruction and caution which we have neglected to heed, and we are now reaping the bitter fruits of disobedience to God.

The missionary spirit is a spirit of pride and arrogance, and is now prompting all sects to raise large amounts of money to endow colleges and to show to the monarchial kings of the earth and idol, oppressive pleasure seekers of the world who are to assemble at Philadelphia this year, all their wonderful works. And hence they have their lazy, flattering drones all over the land collecting funds to enable them to appear in the pomp of old mother Rome. They put on such long faces, and appear so earnest about it, that they make their credulous hearers believe that Hades will be their home if they don't respond. Oh, fools! and slow of heart to believe all that the prophets have written about these latter days. Forsooth, they would deceive the very elect if it were possible. They are the people who will protest against the decision of the Great Judge of quick and dead at the last day, and say, "Lord, we have eat and drank in thy presence, and cast out devils in thy name, and done many wonderful works." Matt. viii. 12. But the righteous little Bride, the little poor flock, will say, Lord, when did we do anything good? We have always viewed ourselves as worthless and defiled. I have often thought of the blasted anticipations of boasting Anti Christ on that day. What disappointment, horror and dismay will seize their guilty, oppressive and pretentious souls on that day, when they see little Esther go into the palace of the King, and pretentious, rebellious Vashti is hurled from power and place! As Anti-Christ boasts of numbers, wisdom, money, colleges, and many wonderful works, so she will be in that day. As the true church makes her boast of nothing but Christ now, so it will be on that day. The glory of his goodness, mercy and perfections eclipses everything with her through time, so it will be on that day.

All that I would have any desire to be at the great Centennial for, would be to convince the assembled millions of blind idolaters and pretenders that Christ is all and in all. That is the end of my ambition; beside that all is chaff.

The missionary spirit has placed before the people so many institutions and things for their consideration and thought, as auxiliaries and assentives to grace, that the people have well nigh lost sight of the real Substance, Source and Cause of salvation; and therefore we oppose the whole matter with all the honesty and devotion of our heart and strength of our soul and mind, though it might subject us to the martyr's doom. It has been but a few years since the missionary spirit was introduced into the Baptist church. Previous to that time all was peace and love. But so soon as we began to educate men to feed the flock of God, which God alone can do, why, here came the desolating institutions among us and divided us. Like a large majority of the Ishmaelites—yea, ten-twelfths, went off with Jeroboam, the son of Nebat, and were carried into that broad bed spoken of in Proverbs 7th chapter, by wicked Ahab; so did a large majority of our family follow after the errors of Jeroboam, and have been our most inveterate, implacable, spiteful and inconsistent enemies ever since. In this country the churches were all in peace and prosperity until that spirit came among us. The poor creature that brought it here, after he divided all the churches, and brought discord, malice, variance, hatred and strife, such as had never been known in the Baptist family, took off his bridle-reins and hung himself to a tree. I suppose the cup of his iniquity was full, or else his great zeal for his idols had demolished

the temple of reason, so that he knew not what he was doing. Since then there has been a mixing and uniting with the Missionaries and all other sects, until now they form one solid column, with all their arrows and darts dipped in vengeance and pointed at the little faithful few. And indeed the Missionary Baptists compose the foremost column in the charge, because they know that we know they are in Jezebel's arms in her broad bed of down. There is no people on earth so full of glaring inconsistency and effrontery as they are. They hold our abstract of principles on their church books *verbatim*, but in the pulpit and from the press if they don't fight it and disown it, they are ashamed or afraid to vindicate it. It clogs their proselyting machines, but not the wheels of Zion. The Missionary Baptists are bold to declare here, that if they believed the very articles of faith to which they have deceitfully subscribed, that they would take their fill of sin—steal, kill, rob, &c. This proves that they are hypocrites, and are not dead; for Paul says, "How can we that are dead to sin live any longer therein?"—The poor pilgrim may, by the weakness of the flesh, fall into sin, as the scriptures and the history of the church abundantly prove. But he does not live in it; he does not enjoy it; he is not contented with it; he does not fellowship it, nor does he fellowship himself for it; it grieves him. That is why so many poor, unfortunate pilgrims go hopping and hobbling. They have lost fellowship for themselves.—They can easily recognize brethren A, B and C as christians. But, oh me! how can I be, when I have had so many evil thoughts, words and acts? I can't see it. "When I would do good evil is present with me; so that the good that I would I do not, but the evil that I would not that I do." (Paul.) But those hypocrites who would take their fill of sin because of the yea-and-amen system of salvation by grace, know nothing of these conflicts and trials.

The missionary spirit is a proselyting spirit; it is a seducing spirit; it is a coveteous spirit; it is a deceitful spirit; it is a hypocritical spirit; it is a persecuting spirit; it is a croaking spirit; it is a worldly spirit, a carnal spirit, a bewitching spirit—anti-Bible, anti-christian spirit; it is the spirit of Rome—the persecuting spirit of Rome, that drove our pilgrim fathers to the wilderness wilds of America as an asylum and resting place from oppression and tyranny. But as soon as our peace and prosperity was discovered, this hissing, forked-tongued serpent raised his head in the Old World, and seeing our happy and prosperous condition, swam across the briny deep and made a deposit of his eggs in the New England States of America. The Puritans hatched the first brood in Massachusetts, and they commenced winding through every department of Church and State. It now holds the reins of Government, and is seen to be a thievish spirit. It is so strong and united now in all sects and parties, and grown to such great proportions and power, that nothing but a supernatural power can control it. Its poison fangs have communicated the deadly virus of oppression into everything. The office-holders and salaried priests do not feel the ponderous weight of its oppression.—But the honest poor do feel it, and are groaning under their heavy burdens imposed by it. Thousands of honest people are truckling after it in its winding trail, who are blinded by the God of this world. To such I proclaim again: "Come out of her, my people! Be not partakers of her sins, lest ye be partakers of her plagues." The great nation of God's justice is full of plagues for those oppressive wretches who have received the mark of the "beast" in the forehead and in the right hand for advantage. Oh, Babylon! thy huge golden pillars will be uprooted by the Eternal God, who holds the hand of poor little Zion to prevent her sinking under the deep, heavy waves of oppression and persecution. He will unearth all your abominations, and expose you to the open view of angels and the spirits of just men made perfect. The missionary spirit is in opposition to the Bible and the church.

I am not ignorant of the result from the publication of this Editorial. It will greatly exasperate all those who are coining money by its operations, and they will hiss all their little dogs at us who bark for bread. Some may think that I have dipped my pen in gall. It is not so. I have dipped it in the ink of truth and sincerity, which may stir up the gall of the guilty. And hence if they taste anything bitter, it is their own gall, and not the bitterness of my pen. If there is any thing in the 'theorem' or practice of the missionary spirit answering to the gospel of Christ, I cannot find it; only some apply the true ordinances. We are in the latter days, and may look for perilous times.

# STATISTICAL TABLE.

| CHURCHES. | CON'TY | POST OFFICE. | NAMES OF DELEGATES. | Saturday. | PASTORS. | Ord'd Ministers. | Licentiates. | Baptized. | Rec'd by Letter. | Restored. | Dismissed. | Excluded. | Deceased. | Total Number. | Contributions. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Beaver Creek. | Ashe, | Jefferson, | J. H. Vannoy, P. McNeil, J. Vannoy, | 3 | J. H. Vannoy, | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | $ 2 00 |
| Bear Creek, | " | South Fork, | Wesley Dillard, H. Dillard, G. Severt, | 3e | Dillard, | 1 | 0 | 0 | 0 | 0 | 0 | 1 | 1 | 42 | 80 |
| Senter, | " | Nathan Creek | N. M. Senter, Jacob Koons, A. Dixon, | 1st | N. M. Lenter, | 2 | 1 | 0 | 1 | 0 | 2 | 1 | 1 | 95 | 2 15 |
| Cranberry, | Alleghany | LaurelSprings | A. J. Taylor, J S Owens, W B Reves | 3e | A. J. Taylor, | 1 | 0 | 0 | 2 | 0 | 1 | 2 | 0 | 94 | 4 00 |
| Big Helton, | Ashe, | Helton, | J. R. Baldwin, Jason Weaver, | 3d | Kilby & Baldwin | 2 | 0 | 6 | 0 | 0 | 0 | 3 | 0 | 101 | 1 50 |
| Silas Creek, | " | " | Wm. A. Stuart, Isaac Francis, | 2d | Senter & Vannoy | 0 | 0 | 3 | 0 | 0 | 0 | 0 | 0 | 27 | 1 50 |
| Horse Creek, | " | Apple Grove, | Abram Hamm, Wm. Taylor, | 4th | Kilby & Baldwin | 0 | 1 | 9 | 3 | 0 | 0 | 0 | 0 | 70 | 2 00 |
| South Fork, | " | Chestnut Hill | James Gambill, Nathan Weaver, | 2d | do do | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 15 | 1 00 |
| Roan's Creek, | " | Ore Knob, | J. H. Wagoner, J B Miller, J B Sheets | 4th | Vannoy & Koons | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 84 | 1 50 |
| North Fork, | " | Horse Creek, | Solomon Hamm, | 1st | ——— | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 18 | 50 |
| New River, | " | Jefferson, | Edward Barker, J. K. Francis, | 1st | Senter & Baldwin | 0 | 0 | 0 | 0 | 0 | 1 | 2 | 0 | 25 | 60 |
| | | | | | | 1 | | 18 | 6 | 0 | 4 | 10 | 6 | 525 | $17 35 |
| | | | | | | | | | | | | | | Printer's Fee, | $16 00 |

*MINUTES,*

OF THE

TWENTY-FOURTH ANNUAL SESSION

OF THE

# Senter District Primitive Baptist Association;

CONVENED WITH THE

*NEW-RIVER CHURCH, ASHE COUNTY, N. C.,*

On the 14th and 15th days of September,

1877.

*OFFICE OF "PRIMITIVE BAPTIST,"*
RALEIGH, N. C.:
1877.

# Minutes, &c.

The Introductory Sermon was delivered by Eld. B. E. Caudill, Correspondent from the Mountain Association, from the 11th ch. of Isaiah, and latter clause of the 6th v.: "And a little child shall lead them."

After a short intermission the Delegates assembled in the Church House, and were brought to order by singing and prayer by Eld. J. H. Vannoy.

1. Letters from the different Churches were called for. The letters being handed in, on motion, were read and received, and the Delegates present seated.

2. Organized the Association by choosing Eld. John H. Vannoy moderator, and Bro. Wm. B. Reves clerk.

3. On motion, Corresponding Brethren were invited to seats with us. The following came forward, (viz,) Eld. B. E. Caudill from the Mountain, Eld. Wm. Hall and Bro. D. T. Long from the Roaring River, a letter and a file of Minutes from the Washington: all of whom were seated and aided in counsel. Also, invited transient Ministers of our Faith and Order to sit with us: Eld. Wm. Halsey from the Mountain Association accepted. Also, extended the invitation to brethren Harrison, Miller, R. K. Baldwin, Wm. N. Senter and John Allen: all of whom accepted, were seated and aided in counsel.

4. On motion, the Moderator was authorized to make all temporary appointments during the Session.

5. Appointed brethren James Gambill and J. B. Miller, with the Delegates from this Church, a Committee to arrange the Ministry during the Session; who reported—For Saturday, 1st, Eld. Wm. Hall, 2nd, Eld. Wm. Halsey, 3rd, Eld. B. E. Caudill—For Sabbath, 1st, Eld. Vannoy, 2nd, Eld. Hall, 3rd, Eld. Halsey.

6. Appointed brethren Wm. A. Stuart, Abram Hamm and Nathan Weaver a Committee to select Correspondents to visit sister Associations, who reported thus: Elds. A. J. Taylor, R. Kilby, and brethren R. K. and Noah Baldwin to the Mountain; Eld. J. H. Vannoy and brethren W. Dillard and John Allen to the Roaring River; Eld. J. R. Baldwin and brethren C. H. Davis and Harrison Miller to the Washington.

7. Appointed Bro. J. S. Owens to write a Letter of Correspondence to the Roaring River; H. B Williams to the Mountain; J. R. Baldwin to the Washington, and have them ready for inspection by to-morrow.

8. Appointed Elds. R. Kilby, J. R. Baldwin and A. J. Taylor, and brethren James Gambill, Noah Baldwin and Edward Barker, with the Moderator and Clerk, a Committee to arrange the business of the Association: Correspondents and Transients invited to sit with them.

Prayer by Eld. Wm. Halsey. Adjourned till 9 o'clock to-morrow morning.

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SATURDAY, SEPT. 15, 1877.

Met according to adjournment. Prayer by Eld. B. E. Caudill.

Proceeded to business.

1. Called the names of Delegates.

2. Called for the Report of the Committee of Arrangements. On motion, the Report was received and the Committee discharged.

3. On motion, the Constitution and Rules of Decorum were read.

4. Appointed a Finance Committee, consisting of brethren Wm. A. Stuart, Andrew Dixon and Nathan Weaver, who reported that they received in—

Contribution from churches,..$20 10

Paid to Correspond'nts $2,10,
Allowed Clerk, - - - - - 3,00,
Printing these Minutes, 13,50

Leaving in hands of Tres'r, - - $1,50

Committee discharged.

5. Called on Correspondents that were appointed last year to visit sister Associations to report. The Report received, and the brethren discharged.

6. Called on the Presbytery that was appointed last year to visit destitute Churches and Members to report, who reported that they had visited the Beaver Creek Church, and that she had set herself right with this body; and that she was also satisfied with the explanation given by the Roaring River Association, as touching the matter with Eld. Joshua Long.

7. On motion, the Association appointed Elds. J. H. Vannoy, A. J. Taylor and Bro. Wm. B. Reves to write out a short Biography of the life and death of our beloved and venerable Moderator, (viz.,) Eld. N. M. Senter, and have it attached to our Minutes.

8. On motion, agreed to change the time of holding our Annual Sessions of the Association to the Friday before the 4th Sabbath in August in the future.

9. The brethren that were appointed to write letters of Correspondence to sister Associations were called on to read them. The letters read and received, and the brethren discharged.

10. Appointed a Presbytery consisting of Elds. J. H. Vannoy, A. J. Taylor, R. Kilby and J. R. Baldwin, and brethren Noah Baldwin, Wm. B. Reves, Wm. A. Stuart and Jason Weaver; whose duty it will be to look after destitute Churches and Members—to notice corresponding lines, &c., and report to the next Association.

11. We, as an Advisory Council, say to the Churches composing our Association, that if they have gifts in their Churches that they wish to set apart for ordination to the Ministry, we advise them to petition to the Association, and the Association will appoint a presbytery to wait on them.

Tribute of Respect offered by Elder B. E. Caudill, and unanimously adopted by the Association:

WHEREAS, It has pleased God in his infinite wisdom, while the Senter Association is in session, to remove from our midst by the hand of death, our beloved brother, ANDREW McMILLAN; therefore,

*Resolved*, That the cause of Christ has lost one of its most zealous advocates; the church one of her brightest ornaments and most useful members; the community one of its best citizens, and the Association one of its ablest counsellors. That we, feel the irreparable loss, yet bow with humble submission to the will of God, who is too good to err, and does all things well, feeling that our loss is his eternal gain.

*Resolved*, That we tender our prayers and heartfelt sympathies to the family and friends in their sad bereavment; and, that a copy of these Resolutions be inserted in the Minutes of this Association.

12. Appointed the Clerk treasurer, and order him to have 400 copies of these Minutes printed and distributed as usual.

13. Appointed the next Association to be held with the South Fork Church, Ashe county, N. C., 12 miles N-E of Jefferson; to commence on Friday before the 4th Sunday in August, 1878. Eld. J. R. Baldwin to preach the Introductory, R. Kilby alternate.

14. Resolved, That the thanks of this Association be tendered to the brethren and citizens of this vicinity for their kindness to us during the Session.

Admonition and prayer by Eld. A J. Taylor. Adjourned to time and place of next Association.

J. H. VANNOY, Mod,
WM. B. REVES, Cl'k,

# OBITUARY.

The Reverend N. M. Senter was born in the State of Virginia, Smyth or Washington county, on the 10th day of March, A. D. 1810. He attached himself to the Primitive Baptist Church of Jesus Christ at Piney Creek, at the age of 17 years; and was licensed to speak in public in the name of King Emanuel the 1st Saturday in January, 1828. He was dismissed by letter from the Piney Creek Church on the 1st Saturday in July, 1836, and on the 2d Saturday in July, 1836, laid in his letter at the Senter Church, and was ordained to all the functions of the gospel of Jesus Christ, and the ordinances of the Church the 2nd Saturday in May, 1838, by solemn prayer and laying on of hands by the presbytery, (Elds. Drury Senter Solomon Stamper presbyters.) Consequently he lived in a day when the modern Missionaries began to make inroads in the ranks of the Baptists of this country. And after favoring them by circulating books for them for about one year, he raised his warning voice against them and continued to do so while he lived in this unfriendly world. Even in seven of these once United States he studied to show himself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth, giving to each their portion of meat in due season.

He was an able defender of the Church which is the pillar and ground of truth,—was perfectly sound in the faith once delivered to the saints. He was an excellent counsellor, a wonderful disciplinarian, an extraordinary advisor in Church and Association.

He was Moderator of the Mountain District Association for many years up to the year 1853, when the Senter District was set off from the Mountain.—He was then called to the Chair in the Senter District, which position he filled up to the year 1865, when a political secret-oath-bound party, called Red Strings, brought up trouble in the churches of the Senter and a portion of the Mountain Associations, which caused a division in the Senter, and took off some members from the Mountain.—Elder Senter stood firm and cried out against it and every other false way. In 1866 he sold out and moved west and settled in Kansas, where he remained a few years and lost his wife; he then returned to his native country and married the widow Belindy Koons. He was again called to the Chair as Moderator of the Senter Association, which position he filled with respectability up to the day of his death. Just before his death, while his mortal frame was racked with pain, he seemed to be in some kind of a trance or sleep, and when he came to himself he called for paper and pencil and drew up a short diagram of two contending armies in battle array, but was too weak to make fully known the idea he intended to convey.

He left all the evidence necessary to satisfy the people that he had been so long identified with in church fellowship his dear companion and children—telling them that in that great battle he had been speaking of that he had come out more than conqueror.

He leaves four living children, a dear companion, ministers, members, churches and Associations, to mourn the loss of husband, father, brother and friend. Thus on the 24th of July, 1877, he folded his arms in death—laid aside his mantle—received his passport from this world of sin and strife, and is now gone to reap the reward of his labor.

His troubles on this earth are all o'er,
He's met his Saviour on that bright shore—
In that bright world—that heaven above,
Where Jesus reigns in peace and love

CLERK.

# STATISTICAL TABLE.

| CHURCHES, | COUNTIES | POST OFFICES. | NAMES OF DELEGATES. | Saturdays, | PASTORS. | Ordn'd Ministers. | Licentiates, | Baptized, | Recv'd by Letter | Restored, | Dismissed, | Excluded, | Deceased, | Total Number, | Contributions, $ | cts. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Beaver Creek, | Ashe, | Jefferson, | J. H. Vannoy, Jas. Vannoy, F. Severt, | 3d | J H Vanoy | 1 | 0 | 3 | 0 | 0 | 0 | 19 | 0 | 58 | 2 | 00 |
| Bear Creek, | " | South Fork, | Wesley Dillard, John Houk, | 2d | | 1 | 0 | 0 | 0 | 0 | 0 | 4 | 1 | 44 | | 55 |
| Senter, | " | Nathan Creek | Andrew Dixon, Marshal Dixon, | 1s | | 1 | 2 | 2 | 0 | 0 | 0 | 0 | 1 | 102 | 4 | 00 |
| Cranberry, | Allegh'y, | Laurel Springs | A. J. Taylor, J S Owens, W. B. Reves, | 3d | A J Tayl'r | 1 | 0 | 0 | 2 | 1 | 0 | 7 | 2 | 83 | 3 | 75 |
| Big Helton, | Ashe, | Helton, | R. Kilby, J. R. Baldwin, Noah Baldwin | 3d | Kilby & Baldin, | 2 | 3 | 22 | 0 | 1 | 0 | 1 | 2 | 121 | 2 | 40 |
| Silas Creek, | " | Silas Creek, | J. R. Stuart, W. A. Stuart, I. Francis. | 2d | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 27 | 1 | 60 |
| Horse Creek, | " | Apple Grove, | C. Davis, Abram Hamm, H. Miller, | 4h | Kilby, | 0 | 2 | 8 | 0 | 3 | 0 | 3 | 2 | 378 | 2 | 00 |
| South Fork, | " | Chestnut Hill, | Jas Gambill, H B Williams, N Weaver | 2d | | 0 | 0 | 0 | 1 | 1 | 2 | 0 | 0 | 14 | 1 | 25 |
| Roan's Creek, | " | Ore Knob, | J. B. Miller, | 4h | Vannoy, | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 334 | 1 | 50 |
| North Fork, | " | Horse Creek, | Solomon Hamm, | 1s | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 13 | | 40 |
| New River, | " | Jefferson, | J. Stuart, E. Barker, J. K. Francis, | 1s | | 0 | 0 | 0 | 0 | 1 | 1 | 2 | 1 | 24 | | 65 |
| | | | | | | 6 | 7 | 35 | 3 | 7 | 3 | 36 | 9 | 579 | $20 | 10 |

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1884

# MINUTES

OF THE

THIRTY-FIRST ANNUAL SESSION,

OF THE

# Senter District Primitive Baptist ASSOCIATION,

CONVENED WITH ROAN'S CREEK CHURCH.

(Ashe County, N. C.)

SEPTEMBER 19TH AND 20TH, 1884.

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{ A. J. TAYLOR, Moderator. }
{ WM. B. REVES, Clerk. }

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INDEPENDENCE, VA.:
PRINTED AT THE "GAZETTE"
1884.

# MINUTES

OF THE

## SENTER DISTRICT PRIMITIVE BAPTIST ASSOCIATION.

FRIDAY, September 19, 1884.

The Introductory Sermon was delivered by Elder A. J. Taylor, by using the 4th verse of 10th chapter of Romans as a text.

After a short intermission, the messengers assembled in the church house and were called to order with singing and prayer by Elder Isaac Jones, from the White Oak Association, (Eastern North Carolina).

1. The messengers holding letters showing their appointments to represent the Association from their respective churches, were called upon to hand in the letters.

2. On motion, the letters were read, received and the messengers seated for the transaction of business.

3. Organized the Association, by choosing Elder A. J. Taylor Moderator, and Bro. Wm. B Reves, Clerk.

4 Called for correspondents from Sister Associations to come forward and report; whereupon the following came forward, viz: From the Mountain, Eld. Wm. B. Halsey; from the Washington, Eld Robert Stinson and Bro. John Martin; from Roaring River, Elds. Joshua Long and Wm. Hall, and Bros. J. S. Miller and J. S Owens, all producing a letter and minutes; also a file of minutes by the hands of Elder Lundy, from New River, all of whom took seats and aided in council.

5. On motion, invited transients, or visiting ministers of our faith and order to accept seats with us, when Elds. Wm Lundy and Wyatt, from the Mountain, and Eld. Jacob Koons, from Senter, accepted and were seated in the council; also Elder Isaac Jones, from the White Oak Association, accepted a seat with us.

6. On motion, the Moderator was authorized to make all temporary appointments during the session.

7. Appointed Bro. A. Dixon, Wm. A. Stuart and Henry Miller, with the messengers from this church, a Committee on the Ministry, who reported for Saturday: 1st, Elder Wm Hall; 2d, Elder Stinson; 3d, Elder Jones For Sabbath: 1st, Eld. Joshua Long; 2d, Eld. I Jones; 3d, Eld. Wm Lundy.

8. Appointed Bros Jason Weaver, Hiram Childers and Frederick Severt a committee to select correspondents to visit Sister Associations, who reported: To the Mountain, Eld A J. Taylor and Bro. Wm. B. Reves; to the Washington, Eld H. B. Miller and Bro. J. W. Stike; to the Roaring River, Elds. C. C. Davis and J H. Vannoy.

9. Appointed H. B. Miller, J. B McMillan and J. S. Owens to write letters or correspondence to Sister Associations and have them ready for inspection to-morrow.

10 Appointed Eld. J. H. Vannoy C. C. Davis, H. B. Miller, N. Baldwin, J. W. Stike, with the Moderator and Clerk, a committee to arrange the business of the Association.

11. Adjourned till 9 o'clock to-morrow morning, with prayer by Elder Wm. Hall.

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SATURDAY, September 20, 1884.

The Association met pursuant to adjournment, and, after prayer by Elder Wm Halsey, proceeded to business.

1. The names of messengers called and absentees marked, proceeded to the order of business.

2. On motion, called for the report of the Committee of Arrangements, which was read, received and the committee discharged.

3 On motion, the Constitution and Rules of Decorum were read

4. Appointed Bros. J. S. Owens, Henry Miller and Jesse Gambill a Committee of Finance, who reported thus: Received in contribution from the churches, $21.45; from the treasurer, $1 50; total, $22 95 Left in hands of treasurer for printing, $11 00; distributed to correspondents, $5.95; donated to Eld. Jones, $3; allowed the clerk $3, and discharged the committee.

5 Called for the letters of correspondence to be read, which was done, the letters received and the brethren discharged.

6. Called on correspondents who were appointed last year to visit Sister Associations to report, who reported satisfactory and were discharged.

7. Took up the query from Silas Creek Church. Query: "Is it Gospel order to receive sworn testimony outside of the church for or against a member who is under censure of the church?" We answer, "No."

8. On motion, agreed to puplish our Articles of Faith, which is the original upon which the Mountain Association was constituted.

9 On motion, the Association agreed to receive members who have formerly belonged to the Primitive Baptist Church, upon a relation of their faith and former baptism, provided there is no defect in the administration.

10. Appointed the clerk treasurer, and order him to have 500 copies of these minutes printed and distribute as usual.

11 Appointed the next Association to be held with the Horse Creek Church, Ashe county, N C, to commence on Friday before the 3d Sunday in September 1885—Eld Thos Barker to preach the Introductory Sermon, C C Davis alternate

Resolved, That we now return our sincere thanks to Almighty God and the brethren and sisters of this vicinity for their kindness toward us during our session

Resolved, That we now adjourn to the time and place of our next Association, with prayer by Bro J. W. Stike

A. J. TAYLOR,
Moderator

WM B REVES, Clerk

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## ARTICLES OF FAITH

1. We believe in only One True and Living God—Father, Son, and Holy Ghost—and these Three are One

2 We believe that the Scriptures of the Old and New Testament are the Word of God, and they are the only rule of our faith and practice

3 We believe in the doctrine of Election by Grace

4 We believe in the doctrine of Original Sin, and in Man's impotency to recover himself from the fallen state that he is in by nature by his own free will or ability.

5. We believe that sinners are called, converted regenerated and sanctified by the Holy Spirit, and that all who are thus regenerated and born again by the Spirit of God shall never fall finally away.

6. We believe that sinners are justified in the sight of God only by the imputed righteousness of Jesus Christ

7 We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only subjects of those ordinances And we believe the only true mode of Baptism is by Immersion

8 We believe in the Resurrection of the Dead and a General Judgement, and that the joys of the righteous and the punishment of the wicked will be Eternal

9 We believe that no minister has a right to administer those ordinances of the Gospel except such as are regularly called and come under the imposition of hands by a Presbytery.

Incorrect This is not the Original Minutes that was Sent to the

# STATISTICAL TABLE.

| Churches. | Post Office. | Co. & State. | NAMES OF MESSENGERS. | Sabbaths. | Ord. Min's. | Licentiates. | Baptized. | Rec'd by Let. | Restored. | Dismissed. | Excluded. | Deceased. | Total. | Contributions. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Senter, | Nathans Creek | Ashe Co. N. C. | Andrew Dixon, J. B. McMillan, J. M. Dixon, | 2 | 1 | 1 | 21 | 1 | 1 | 1 | 1 | 3 | 107 | $1 85 |
| South Fork, | New River, | " " | James Gambill, Jesse Gambill, N. Weaver. | 2 | | | 4 | 2 | 1 | | | | 19 | 1 50 |
| Cranberry, | Laurel Springs | Alleghany, " | A. J. Taylor, J. S. Owens, Wm. B. Reves. | 3 | 1 | | 6 | 1 | | | 1 | 1 | 83 | 3 35 |
| Roan's Creek, | Ore Knob, | Ashe Co. N. C. | Martin Owens. | 4 | | | | | | | | 1 | 38 | 65 |
| Bear's Creek, | Obid, | " " | Jordan Bare, George Severt, Alvis Miller. | 1 | | 1 | 5 | | 1 | 2 | | 2 | 57 | 1 00 |
| Beaver Creek, | Jefferson, | " " | J. H. Vannoy, Frederick Severt. | 3 | 1 | | 3 | 1 | | | | 2 | 74 | 2 00 |
| North Fork, | Comit, | " " | J. W. Stike, Henry Miller. | 1 | 1 | | 4 | | | | | | 27 | 1 00 |
| Horse Creek, | Apple Grove, | " " | H. B. Milles, Wilson Thompson, Evan Taylor. | 4 | 1 | | 32 | 4 | 3 | 1 | | | 86 | 2 60 |
| Pleasant Grove | " " | " " | J. W. Lyall. | 3 | | 1 | | | | | 3 | | 75 | 1 00 |
| New River, | Jefferson, | " " | T. C. Barker, M. B. Weaver. | 1 | 1 | 1 | 1 | | | | | | 28 | 80 |
| Silas Creek, | Silas Creek, | " " | W. A. Stuart, H. Childers, Jacob Stuart. | 2 | | | 22 | | | | | | 22 | 1 32 |
| Big Helton, | Helton, | " " | N. C. Baldwin, Troy H. Kilby. | 3 | 3 | 1 | 17 | | | 2 | 1 | 2 | 111 | 2 23 |
| Maple Springs, | Weasel, | " " | C. C. Davis, W. J. Caudill, Jason Weaver. | 1 | 1 | | 1 | 3 | | 2 | 5 | | 42 | 3 10 |
| Pond Mount'n | Apple Grove, | " " | Jesse Roark, Wm. Taylor. | 2 | | | 1 | 1 | 2 | | | | 20 | 1 00 |
| | | | Total. | 10 | 7 | 9 | 11 | 6 | 11 | 6 | 11 | 729 | $21.45 | |

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1886

# MINUTES

OF

THE THIRTY-THIRD ANNUAL SESSION

OF THE

# SENTER DISTRICT PRIMITIVE BAPTIST ASSOCIATION,

CONVENED WITH THE

Pond Mountain
~~HORSE CREEK~~ CHURCH,

ASHE COUNTY, N. C,

**On Friday, the 17th day of September. 1886.**

A. J. TAYLOR, Moderator. H. B. MILLER, Clerk.

VIRGINIAN STEAM PRINT, ABINGDON, VA.
1886.

# PROCEEDINGS.

The introductory sermon was delivered by Elder Wm. Hall, Correspondent from the Roaring River Association, from 5th Chapter and 3d Verse of Rev.—"And no man in Heaven," &c.

After a short intermission, the messengers assembled in the church-house, and was called to order by singing and prayer by Elder A. J. Taylor.

1st. The messengers holding letters from their respective Churches were requested to hand them in, which being done were read, and on motion, were received and the messengers seated in the Council for the transaction of business.

2d. Organized the association by choosing Elder A. J. Taylor Moderator, and H. B. Miller, Clerk.

3d. Called for Corespondents from sister Associations and the following came forward, viz: from the Mountain Association, Elder Wm. Hawkins; from the Washington Association, Elder J. J. Martin and Brother A. F. Cole; from the Roaring River Association, Elder Wm. Hall, and Brother J. O. Owens; also from New River Association, Brother H. C. Booker, with letter and Minutes from Roaring River; also letter and Minutes from the Washington, all of whom took seats and aided in Council.

4th. On motion, invited transient or visiting ministers of our faith and order to seats with us, and none came forward.

5th. On motion the Moderator was authorized to make all temporary appointments during the session.

6th. Appointed brethren, Henry Miller and Jessie Gambill, with the messengers from Pond Mountain church, to arrange the ministry who reported for Saturday: 1st, Elder Wm. Hall; 2d, Elder Wm. Hawkins; 3d, Elder A. J. Taylor. For Sabbath: 1st, Elder J. J. Martin; 2d, Elder Wm. Hawkins; 3d, Elder Wm. Hall; 4th, Elder A. J. Taylor.

7th. Appointed Elder: A. J. Taylor correspondent to the Mountain Association; Elders C. C. Davis and R. Kilby, and brother Wm. A. Stuart, to the Roaring River, also agree to correspond by Minutes with New River and Washington, and send messengers when convenient.

8th. On motion, agreed to raise correspondence with the Silver Creek Association, after accepting their Minutes by the hands of Elder A. J. Taylor, and appointed Elders T. C. Barker and A. J. Taylor correspondents to the Silver Creek.

9th. Appointed Elder R. Kilby and Brethren W. A. Stuart, Andrew Dixon, J. M. Dixon and Elder T. C. Barker, with the Moderator and Clerk, a committee to arrange the business of the association. Correspondents invited to seats with them.

10th. Adjourned until 9 o'clock to-morrow morning, with prayer by Elder N. E. Baldwin, ordained minister of our faith and order.

SATURDAY MORNING, Sept. 18, 1886.

The Association met pursuant to adjournment with prayer by Elder T. C. Barker.

1st. Called the names of messengers and marked absentees.

2d. Called on the Committee of Arrangements to report the reports received, and the brethren discharged.

3d. Read the Constitution and Rules of Decorum.

4th. Appointed brethren E. C. Frances, B. C. Faw, and Jesse Blevins, a committee of finance, who made the following reports: That they received from the different churches $20.93, left in the hands of the Clerk $9.00 for printing the Minutes; allowed the Clerk $3.00 for his services, also $1.00 for transcribing the minutes of three years into the Association Book, and distributed to Correspondents $7.93 and discharged the committee.

5th. Appointed Elder T. C. Barker and brethren W. A. Stuart and J. M. Dixon, with the Moderator and Clerk, to set forth the cause why we adopt the Original Articles of Faith, instead of the Condensed Articles, and report at the next Association.

6th. On motion, agreed to have the articles of our Faith printed in the minutes, and change the word *foot* to *feet* washing.

7th. Called on corresponding brethren that were appointed last year to report, who reported satisfactorily and were discharged.

8th. Appointed the clerk treasurer, and ordered him to have 500 copies of these minutes printed and distributed as usual.

9th. Appointed the next Association to be held with the Cranberry church, Alleghany county, N. C., to commence on Friday before the third Lord's Day in September, 1887, Elder A. J. Taylor to preach the introductory sermon; Elder T. C. Barker, his alternate.

*Resolved*, That we now tender our heartfelt thanks to Almighty God, and to the Brethren and Sisters and friends, of this vicinity for their kindness to us during the session.

*Resolved*, That we now adjourn to the time and place of our next Association. Admonition by the Moderator and prayer by the Clerk.

Elder A. J. TAYLOR, MODERATOR.

H. B. MILLER, *Clerk*.

# ARTICLES OF FAITH:

ARTICLE 1ST.—We believe in one only true and living God, Father, Son and Holy Ghost, and these three are one.

2d—We believe that the Scriptures of the old and new Testament, translated by King James, is the word of God, and the only rule of our faith and practice.

3d. We believe in the doctrine of Eternal and particular Election, by Grace.

4th. We believe in the doctrine of original Sin.

5th. We believe in man's impotency to recover himself from the fallen state he is in by nature, by his own free will or ability.

6th. We believe that sinners are justified in the sight of God, only by the imputed Righteousness of Jesus Christ.

7th. We believe that God's Elect shall be called, converted, regenerated and sanctified, by the Holy Ghost.

8th. We believe that the Saints shall persevere and never fall finally away.

9th. We believe that Baptism, the Lord's Supper, and feet washing, to be ordinances of Jesus Christ, and that the only true mode of Baptism is by immersion.

10th. We believe in the Resurrection of the dead and a general Judgement.

11th. We believe that the joys of the righteous, and the punishment of the wicked, will be eternal.

12th. We believe that no minister has a right to the administration of the Ordinances, except such as are regularly called and come under the hands of a Presbytery.

# STATISTICAL TABLE.

| CHURCHES. | P. O. | Co. & State. | Names of Messengers. | Saturdays. | Ord. Ministers. | Licentiates. | Baptised. | Rec'd by Letter. | Restored. | Dismissed. | Excluded. | Deceased. | TOTAL. | Contributions. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Senter, | Nathan's Cr'k | Ashe Co, N. C | J. B. McMillan, A. Dixon, J. M. Dixon. | 2 | .. | 2 | .. | 1 | 1 | 1 | .. | 2 | 1 18 | $3 85 |
| South Fork, | Weaver's F'd, | " " " | J. A. Gambill. | 4 | .. | .. | 12 | 3 | .. | .. | .. | .. | 35 | 1 75 |
| Cranberry, | Laurel Spring | Alleghany Co, | A. J. Taylor, J. S. Owens. | 3 | 1 | .. | .. | .. | .. | .. | 1 | 2 | 78 | 1 98 |
| Roans Creek, | Ore Knob, | Ashe Co, N. C | Wm. Lyall | 4 | .. | .. | .. | .. | .. | .. | .. | 2 | 38 | 50 |
| Bear Creek, | Obids, | " " " | J. D. Bare. | 1 | .. | .. | .. | .. | .. | .. | .. | 1 | 56 | 1 25 |
| Beaver Creek, | Jefferson, | " " " | J. Walters, B. C. Faw. | 4 | 1 | .. | 3 | 2 | .. | 1 | .. | 3 | 76 | 1 40 |
| North Fork, | Comit, | " " " | Henry Miller, M. Richardson, J. S. Miller. | 1 | .. | .. | .. | .. | .. | .. | 1 | .. | 21 | 85 |
| Horse Creek, | Apple Grove, | " " " | H. B. Miller, Richard Perry, J. Perry. | 4 | 1 | .. | 6 | 1 | 2 | 2 | 2 | .. | 94 | 2 35 |
| Pleasant Grove, | Apple Grove, | " " " | J. W. Stike, J. W Lyall, B Swift. | 3 | 1 | 1 | 1 | .. | 1 | .. | .. | .. | 21 | 75 |
| New River, | Jefferson, | " " " | T. C. Barker, J. K. Francis | 1 | 1 | .. | .. | .. | .. | .. | 3 | 3 | 20 | 80 |
| Silas Creek, | Silas Creek, | " " " | Wm. A. Stuart, E. C. Francis. | 2 | .. | .. | .. | .. | .. | .. | .. | .. | 29 | 1 35 |
| Big Helton, | Helton, | " " " | R. Kilby, T. H. Kilby, Jesse Blevins. | 3 | 2 | 1 | 1 | .. | .. | 4 | 4 | .. | 1 06 | 2 00 |
| Maple Spring, | Weasel. | " " " | Elisha Roupe, Jason Weaver, W. B. Jones. | 1 | 1 | .. | .. | .. | .. | 6 | 2 | .. | 38 | 80 |
| Pond Mount'n, | Apple Grove, | " " " | C. C. Davis, Wm. Taylor, W. I. Caudill. | 2 | 2 | 1 | .. | 8 | .. | 4 | 3 | 1 | 35 | 1 30 |
| | | | TOTALS..... | 10- | 5- | 2 | 3- | 1 | 5- | 4- | 1 | 8- | 7 65- | $20 93 |

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1888

# MINUTES

—OF THE—

## Thirty-Fifth Annual Session of the

# SENTER DISTRICT

## PRIMITIVE BAPTIST ASSOCIATION,

Convened with Pleasant Grove Church, Ashe County, N. C., Friday, September 14, 1888.

The Introductory Sermon was delivered by Elder B. E. Caudill, correspondent from the Red Bird Association, of Kentucky, from the 4th chapter and 16th verse of 1st Timothy: "Take heed unto thyself and unto the doctrine," &c.

After a short intermission the Messengers assembled in the Church House and were called to order by singing and prayer, by Elder James Shumate, Correspondent from the Mountain Association.

1st, The Messengers holding letters from their respective churches were requested to hand them in, which being done, were received and the Messengers were seated in the council for the transaction of business.

2nd. Organized the Association by choosing Elders A. J. Taylor, Moderator; H. B. Miller, Clerk.

3rd. Called for correspondents from Sister Associations, and the following came forward:

FROM THE WASHINGTON ASSOCIATION—Elder J. R. Garland, and Brethren Taylor Rouse and A. J. Bishop, with letter and minutes.

From Silver Creek—Elders A. J. Craig and J. M. Presnell, with minutes.

From Roaring River—Elder Wm. Hall with minutes.

From the Red Bird—Elder B. E. Caudill with letter and minutes.

From the Mountain—Elder James Shumate.

All were invited to seats and aided in council.

Also invited transient ministers of our faith and order, and Elder E. H. Billings came forward from the Mountain Association and was seated with us.

4th. On motion, called for newly constituted churches, and received a letter from Rock Island church which was read and received, and the right-hand of fellowship extended to her messengers.

5th. On motion, the Moderator was authorized to make all temporary appointments during the session.

6th. Appointed Brethren W. A. Stuart, N. C. Shepherd, with the Messengers from Pleasant Grove church to arrange the ministry. They reported for Saturday, 1st, Elder Wm. Hall; 2nd, Elder E. H. Billings; 3rd, Elder James Shumate; 4th, Elder B. E. Caudill. For Sabbath, 1st, Elder J. M. Presnell; 2nd, Elder B. E. Caudill; 3rd, Elder A. J. Taylor.

7th, Appointed Corresponding Brethren to Sister Associations, to wit: Elder A. J. Taylor and Brother C. J. Taylor to the Mountain. Elders C. C. Davis and H. B. Miller to the Roaring River. Elders N. C. Baldwin and H. B. Miller to the Washington. Elders A. J. Taylor and C. C. Davis to the Silver Creek.

8th. On motion, we agree to correspond with New River, Kehukee, Bear Creek, Red Bird and Fisher's River Associations, by minutes.

9th. Appointed Brethren C. J. Taylor, Peter McNeal, W. A. Stuart and Elders C. C. Davis and T. H. Kilby, with the Moderator and Clerk, a committee to arrange the business of the Association. Correspondents and transients invited to seats with them.

Appointed Brother Peter McNeal to write a letter of correspondence to the Mountain, Brother J. B. McMillan to the Washington, Brother N. C. Shepherd to the Roaring River, Brother W. A. Stuart to the Silver Creek and have them ready for inspection by to-morrow.

10th, Adjourned until 9 o'clock to-morrow morning.

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Saturday Morning, September 15th, 1888.

Met pursuant to adjournment. Prayer by Elder B. E. Caudill.

1st. Called the names of Messengers and marked absentees.

2nd. Called on Committee of Arrangements to report. Report received and Committee discharged.

3rd. Read the Constitution and Rules of Decorum.

4th. Appointed a Committee on Finance, to wit: Brethren Nathan Weaver, Peter McNeal and W. A. Stuart, who

made the following report; Received from the churches, $22; allowed for printing these minutes, $9; allowed the Clerk $3 for his services; donated to Elder B. E. Caudill, $1; distributed to corressondents, $9. Committee discharged.

Called on the corresponding Brethren of last year to report. They reported satisfactorily and were discharged.

6th. We, as an advisory council, advise each of the churches in our Union to spread the present articles of faith of this Association on your church books, and report the same in your respective letters to the next Association.

7th. Called on the Presbytery that was appointed last year to constitute a church in Watauga county, N. C. They reported that they found the body orthodox, and constituted a church. Presbytery discharged.

8th. On motion, agreed to attach the Pond Mountain church to the second section, and Rock Island church to the third section.

9th. Called on the Brethren who were appointed to write corresponding letters to Sister Associations to read them. The letters were read and the brethren discharged.

10th. On motion, appointed the Clerk Treasurer and ordered him to have 600 copies of these minutes printed and distributed as usual.

11th. Appointed the next Association to be held with Maple Springs church, Ashe county, N. C., sixteen miles north of Jefferson, to commence on Friday before the third Lord's Day in September, 1889. Elder A. J. Taylor to preach the Introductory Sermon. Elder T. C. Barker his alternate.

12th. Resolved, That we now tender our heartfelt thanks to Almighty God and the brethren and friends of this vicinity for their kindness to us during our session.

13th. Resolved, That we now adjourn to the time and place of our next Association, if the Lord will. Admonition and Prayer by Brother Taylor Rouse.

ELDER A. J. TAYLOR, MODERATOR.

H. B. MILLER. Clerk

NAMES OF CHURCHES, MINISTERS, CLERKS AND POST OFFICES.

Senter,—I B McMillan, Clerk, Nathan's Creek, N C.
South Fork,—I A Gambill, Clerk, Weaver's Ford, N C.
Cranberry,—Elder A J Taylor, J S Owens, Clerk, Scottsville, N C.
Rone's Creek,—Mm Lyall, Clerk, Wagoner, N C.
Bear Creek,—W L Absher, Clerk, Obid's, N C.
Beaver Creek,—Elder J H Vannoy, Apple Grove, N C; Gather McNeal Clerk, Beaver Creek, N C.
North Fork,—Henry Miller, Clerk, Comit, N C.
Horse Creek,—Elder H B Miller, Apple Grove; Richard Perry, Clerk, Apple Grove, N C.
Pleasant Grove,—Elder J W Stike, Zionville, Watauga county, N C; J J Lyall, Clerk, Apple Grove, N C.
New River,—Eld T C Barker, Grimsley, N C; N B Ballow, Clerk, Grimsley, N C.
Silas Creek,—W A Stuart Clerk, Silas Creek, N C.
Big Helton,—Elders R Kilby, T H Kilby and J R Baldwin, Helton, N C; W J Bevins, Clerk, Helton, N C.
Maple Spring,—Elder Elisha Roop; Jason Weaver, Clerk, White Top, Va.
Pond Mountain,—Elders C C Davis and N C Baldwin, Weasel, Va.; W I Caudill, Clerk, Weasel, Va.
Rock Island,—Wiley M. Baldwin, Clerk. White Top, Va.

STATISTICAL TABLE.

| CHURCHES. | PASTORS. | MESSENGERS. | Saturdays | Licentiates and Ministers | Baptized | Received by Letter | Restored | Dismissed | Excluded | Deceased | Total | Contributions |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Senter | A. J. Taylor, T. C. Barker, J. M. Wyatt | J. M. Dixon, A B Mc Millan J BMcMillan | 2 | 2 | 3 | ... | .. | ... | .. | 1 | 112 | $3 30 |
| South Fork | T. C. Barker, W. B. Halsey | Nathan Weaver, J. A. Gambill | 4 | .. | .. | .. | .. | .. | .. | 1 | 34 | 1 85 |
| Cranberry | A. J. Taylor | A. J. Taylor, C. J. Taylor, N. C. Shepherd | 3 | 1 | 1 | .. | .. | 1 | 1 | .. | 76 | 3 20 |
| Roan's Creek | Not represented | | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Bear Creek | | Jackson Severt | 1 | .. | .. | .. | .. | .. | .. | 3 | 48 | 1 00 |
| Beaver Creek | A. J. Taylor, T. C. Barker | Peter McNeal, J. A. Watters | 4 | 3 | 9 | .. | .. | .. | 2 | 2 | 72 | 2 00 |
| North Fork | N C Baldwin | Henry Miller, J. S. Miller | 1 | .. | .. | .. | .. | .. | .. | .. | 21 | 1 00 |
| Horse Creek | H B Miller, N. C. Baldwin | H. B Miller, R. Perry, Joshua Ham | 4 | 1 | 6 | .. | 2 | 2 | 2 | 3 | 106 | 2 65 |
| Pleasant Grove | J. W. Stike, N. C. Baldwin. | J. W. Stike, J. W. Lyall, J. J. Lyall | 3 | 2 | .. | 2 | .. | .. | 1 | .. | 23 | 75 |
| New River | T. C. Barker | T. C. Barker, Hamilton Howell | 1 | 1 | .. | .. | .. | 2 | 2 | 1 | 15 | 75 |
| Silas Creek, | R. Kilby, T. H. Kilby | E. C. Francis, W. A. Stuart, T. J. Baldwin | 2 | .. | 3 | 1 | 1 | 1 | .. | 1 | 31 | 1 00 |
| Big Helton | R. Kilby, T. H. Kilby, J. R. Baldwin | J. R. Baldwin, T. H. Kilby, J. F. Blevins. | 3 | 3 | 2 | .. | 1 | 10 | .. | 3 | 96 | 2 00 |
| Maple Spring | Elisha Roop, H. B. Miller | Elisha Roop, J. M. Davis, J. Weaver | 1 | 2 | 9 | 3 | 1 | .. | .. | .. | 44 | 1 00 |
| Pond Mountain | N. C. Baldwin, C. C. Davis | N. C. Baldwin, C. C. Davis, Wm. Taylor | 2 | 2 | 1 | 2 | 1 | .. | 1 | 1 | 35 | 1 00 |
| Rock Island. | | J. H. Bailey, Wiley M. Baldwin | 1 | 1 | .. | .. | .. | .. | .. | .. | 10 | 50 |
| Total | | | ... | 17 | 31 | 8 | 6 | 16 | 9 | 16 | 723 | $22 00 |

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# MINUTES

OF THE

37TH ANNUAL SESSION

OF THE

## SENTER DISTRICT

# PRIMITIVE BAPTIST ASSOCIATION

HELD WITH THE CHURCH AT

BEAR CREEK, ASHE COUNTY, N. C.

FRIDAY SATURDAY & SUNDAY,

September 19th 20th & 21st, 1890.

Landmark Print, Wilson, N. C.

## *PROCEEDINGS.*

The introductory sermon was delivered by Elder T. C. Barker from the 9th chapter and 6th verse of the Prophet Isaiah, "For unto us a child is born," &c.

After a short intermission the Messengers assembled in the Church House and were called to order by singing and prayer by Elder Wm. Lundy transient from the Mountain Association.

1st. Letters from all the different churches were handed in and on motion were read and received and the Messengers seated for the transaction of business.

2nd. Proceeded to organize the Association by choosing Elders A. J. Taylor Moderator, H. B. Miller, Clerk.

3rd. Called for correspondence from sister Associations and the following came forward: from the Mountain, Elders C. H. Collins, James Shumate and brethren B. Rector and T. S. Hagins with Minutes: from the Washington, brother Samuel McClewer with letter and Minutes: from Silver Creek, brother John Phipps with Minutes: from Roaring River, brethren J. L. Whitington and Levi Long. Also invited transient or visiting Ministers of our faith and order to seats with us, Elder Wm. Lundy from the Mountain, Elder Wm. Hall from the Roaring River, Elder I. Jones from the White Oak, all of whom took seats and aided in council.

4th. On motion the Moderator was authorized

to make all temporary appointments during the session.

5th. The stand was occupied on Friday 1st by Elder C. H. Collins, 2nd by Elder James Shumate. Appointed brethren W. A. Stuart and D. S. Lawrence with the Messengers from Bear Creek church a committee to arrange the Ministry during the session, they reported for Saturday, 1st, Elder Wm. Hall, 2nd, Elder I Jones, 3rd, Elder Wm. Lundy, for Sabbath, 1st, Elders James Shumate, 2nd, Wm. Lundy, 3rd, I. Jones, 4th, A. J. Taylor and discharged the committee.

6th. Appointed corresponding brethren to sister Associations to wit: Elders N. C. Baldwin and J. R. Baldwin to the Washington, Elder T. C. Barker, brother J. F. Blevins to the Roaring River, Elders A. J. Taylor and T. C. Barker to the Silver Creek, Brother J. M. Dixon to the Mountain.

7th. On motion appointed brethren to write corresponding letters to sister Associations: T. J. Baldwin to the Washington, W. A. Stuart to the Mountain, B. Y. Martin to the Roaring River, D. S. Lawrence to Silver Creek, and have them ready for inspection by to-morrow.

8th. Appointed Elders Wm. Lundy, W. A. Stuart, Peter McNneal, Elders T. C. Barker, J. S. Miller with the Moderator and Clerk a committee to arrange the business of the Association, correspondence and transients invited to seats with them.

9th. Adjourned until 9 o'clock to-morrow with prayer by Elder N. C. Baldwin.

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Saturday Morning, Sept., 20th, 1890.

Met pursuant to adjournment, prayer by Elder T. C. Barker.

1st. Called the names of Messengers and marked absentees.

2nd. Called on the committee of arrangements to report, the report received and the committee discharged.

3rd. Read the Constitution and Rules of Decorum.

4th. Appointed a committee of Finance to wit: Brethren Peter McNeal, W. A. Stuart and J. F. Blevins who made the following report that they received from the different churches, $24.75, allowed $10.00 for printing the Minutes, allowed the Clerk $3.00 for his services, donated to Elder I. Jones $1.75, distributed to correspondence $10.00, and discharged the committee.

5th. Called on the corresponding brethren of of last year to report, they reported satisfactorly and were discharged.

6th. Called on the brethren that were appointed to write corresponding letters to read them, the letters were read and received and brethren discharged.

7th. Is it according to the scripture for Primitive Baptists to join secret oath bound organizations? We answer, no.

8th. On motion appointed brethren Peter McNeal and J. M. Dixon to write an obituary of Elder J. H. Vannoy deceased and have it ready by next Association.

9th. Called on the committee that were appointed to visit Pond Mountain church to report, they reported satisfactorily and were discharged.

10th. On motion we agreed to spread the Articles of Faith in the Minutes with the change of the 9th article.

11th. Appointed the Clerk Treasurer, and or-

dered him to have 600 copies of these Minutes printed and distributed as usual.

12th. Appointed the next Association to be held with the Horse Creek church, eleven miles north of Jefferson, Ashe County, N. C., to commence on Friday before the 3rd Lord's day in September, 1891. Elder T. H. Kilby to preach the introductory sermon, Elder A. J. Taylor his alternate.

Resolved that we now tender our heart felt thanks to God and to the brethren and friends of this vicinity for their kindness to us during our session.

Resolved that we now adjourn to the time and place of our next Association if the Lord's will. Admonition by the Moderator. Prayer by Elder T. H. Kilby.

ELDER A. J. TAYLOR, Moderator.
H. B. MILLER, Clerk.

## ARTICLES OF FAITH.

Article 1. We believe in one only true and living God, the Father Son and Holy Ghost, and these three are one.

Art. 2. We believe that the scriptures of the old and new testament translated by King James are the word of God and the only rule of our faith and practice.

Art. 3. We believe in the doctrine of eternal and particular election by grace.

Art. 4. We believe in the doctrine of Orignal sin.

Art. 5. We believe in man's impotency to recover himself from the fallen state he is in by nature by his own free will or ability.

Art. 6. We believe that sinners are justified in the sight of God only by the imputed Righteousness of Jesus Christ.

Art. 7. We believe that God's elect shall be called, converted Regenerated and Sanctified by the Holy Ghost.

Art. 8. We believe that the saints shall persevere in Grace and never fall finally away.

Art. 9. We believe that Baptism and the Lord's Supper are Ordinances of Jesus Christ and that feet washing is an example given by Jesus Christ for all of his true followers, John the 13th chapter and the 13-14-15 verses, and that the only true mode of Baptism is by Immersion.

Art. 10. We believe in the Resurrection of the dead and a general judgement.

Art. 11. We believe that the joys of the Righteous and the Punishment of the wicked will be Eternal.

Art. 12. We believe that no Minister has a right to the administration of the ordinences except such as are regularly called and come under the hands of a Presbytery.

## CHURCHES AND THEIR PASTORS.

Senter,.....T. C. Barker.
South Fork,.....
Cranberry,.....A. J. Taylor.
Rones Creek,.....H. B. Miller.
Bear Creek,.....
Beaver Creek,.....C. C. Davis, A. J. Taylor.
North Fork,.....H. B. Miller.
Horse Creek,.....H. B. Miller, E. Roop.
Pleasant Grove,.....J. W. Stike, H. B. Miller.
Pond Mountain,.....C. C. Davis.
New River,.....T. C. Barker, J. R. Baldwin.
Silas Creek,.....R. & T. H. Kilby, T. C. Barker.
Helton,.....R. & T. H. Kilby, J. R. Baldwin.
Maple Spring,.....E. Roop, H. B. Miller.
Rock Island,.....N. C. & J. R. Baldwin.

*Names of Churches, Elders, Clerks, and their Post-Offices.*

| CHURCHES. | ELDERS. | CLERKS. | POST-OFFICES. | |
|---|---|---|---|---|
| Senter | | J. B. McMillon | Nathans Creek | N. C. |
| South Fork | | J. A. Gambill | Weavers Fork | " |
| Cranberry | A. J. Taylor | J. S. Owens | Scottsville | " |
| Rones Creek | | W. Lyall | Wagoner | " |
| Bear Creek | | W. L. Absher | Obids | " |
| Beaver Creek | | D. S. Laurance | Beaver Creek | " |
| North Fork | | Henry Miller | Comit | " |
| Horse Creek | H. B. Miller | Richard Perry | Apple Grove | " |
| Pleasant Grove | J. W. Stike, Zionville, N. C. | J. J. Lyall | Apple Grove | " |
| Pond Mountain | C. C. Davis | W. I. Caudill | Weasel | " |
| New River | T. C. Barker | Hamilton Howell | Grimsley | " |
| Silas Creek | | W. A. Stuart | Silas Creek | " |
| Helton | R. Kilby, T. H. Kilby, J. R. Baldwin | Wilburn Kilby | Helton | " |
| Maple Spring | Elisha Roop | Jason Weaver | Eye | " |
| Rock Island | N. C. Baldwin, Graces, Va. | R. K. Baldwin | White Top | Va. |

## STATISTICAL TABLE.

| CHURCHES. | NAMES OF MESSENGERS. | Saturdays. | Elders. | Licentiates. | Baptized. | Received by L'tr. | Restored. | Dismissed. | Excluded | Deceased. | Total. | Contributions. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1st SECTION. | | | | | | | | | | | | |
| Senter | J. M. Dixon, Jesse Bledsoe, J. B. McMillon | 12 | ... | 12 | 1 | ... | ... | ... | ... | 3 | 108 | $ 3 95 |
| South Fork | L. S. Jones, J. T. Roop, J. A. Gambill | 4 | ... | ... | 1 | ... | ... | ... | ... | ... | 37 | 2 00 |
| Cranberry | A. J. Taylor, A. M. Reeves, J. S. Owens | 3 | 1 | ... | 12 | 1 | ... | 3 | 12 | 1 | 66 | 3 10 |
| Rones Creek | W. Lyall, J. D. Bare, John Atwood | 3 | ... | ... | ... | 12 | ... | ... | 1 | 1 | 36 | 1 00 |
| Bear Creek | W. L. Absher, J. A. Miller | 1 | ... | ... | 1 | ... | ... | ... | ... | 12 | 49 | 80 |
| 2nd SECTION. | | | | | | | | | | | | |
| Beaver Creek | Peter McNeal, J. Walters, D. S. Laurance | 4 | ... | ... | 3 | ... | 2 | ... | 3 | 3 | 75 | 2 90 |
| North Fork | John Ham, J. S. Miller | 1 | ... | ... | 12 | 1 | ... | ... | 1 | 1 | 23 | 1 00 |
| Horse Creek | H. B. Miller, W. L. Ball, Evan Taylor | 4 | 1 | 1 | 1 | ... | 1 | 1 | 3 | 1 | 109 | 3 00 |
| Pleasant Grove | J. W. Lyall, B. Y. Martin | 3 | 1 | 1 | 1 | 2 | ... | 2 | ... | 1 | 24 | 1 00 |
| Pond Mountain | C. C. Davis, W. I. Caudill | 2 | 1 | ... | ... | ... | ... | 3 | 3 | ... | 28 | 60 |
| 3rd SECTION. | | | | | | | | | | | | |
| New River | T. C. Barker | 1 | 1 | ... | 12 | ... | ... | ... | 2 | ... | 17 | 70 |
| Silas Creek | W. A. Stuart, Enoch Osborn, T. J. Baldwin | 12 | ... | ... | ... | ... | ... | ... | ... | ... | 32 | 1 45 |
| Helton | J. R. Baldwin, T. H. Kilby, J. F. Blevins | 3 | 3 | ... | ... | ... | ... | ... | ... | 1 | 94 | 2 10 |
| Maple Spring | E. Roop, Jason Weaver, Wiley Dolinger | 1 | 1 | ... | ... | ... | ... | ... | 4 | 1 | 39 | 65 |
| Rock Island | N. C. Baldwin, R. K. Baldwin | 4 | 1 | 1 | ... | 3 | ... | 1 | ... | ... | 13 | 50 |
| | Totals, | | 10 | 5 | 14 | 9 | 3 | 10 | 19 | 15 | 750 | $24 75 |

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# MINUTES

OF THE

## 38TH ANNUAL SESSION

OF THE

## *Center District*

## PRIMITIVE BAPTIST

# ASSOCIATION,

CONVENED with the CHURCH at

## BIG HELTON, ASHE CO., N. C.,

## Friday and Saturday,

September 16th & 17th 1892.

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*ELDER T. H. KILBY - - MODERATOR.*
*H. B. MILLER, - - - - CLERK.*

*Sparta, N. C.*

*Printed at the STAR JOB OFFICE.*

**1892.**

# PROCEEDINGS.

The Introductory sermon was preached by Elder A. J. Taylor from James, 4th chapter.

After a short intermission the Messengers assembled in the Church House and were called to order by singing and prayer by Elder Wm. Hall, Transient from the Roaring River Association.

1st. Received and read letters from all our churches.

2nd. Organized the Association by appointing Eld. T. H. Kilby Moderator, Eld. A. J. Taylor his assistant, H. B Miller Clerk.

3rd. Called for corresponding Brethren from sister associations and the following come forward: from the Washington, Elder E. E. Lundy and Brethren A. J. Taylor and Samuel McClure with letter and a file of Minutes; from the Mountain, Brother John Dickey with a file of Minutes; from the Roaring River, no correspondence; from Fisher's River, J. M. Wyatt with Minutes; from Silver Creek, Elder A. J. Taylor with Minutes; from Bear Creek and New River Associations, Minutes; from Kehukee, none. Also invited Transient or visiting Ministers of our faith and order to seats with us, Elder Wm. Hall from the Roaring River, Elder J. D. Vass from the Mountain, Brethren John Rouse and L. S. Williams from the Washington, all of whom took seats and aided in counsel.

4th. On motion the Moderato was authorized to make all temporary appointments during the session.

5th. Appointed Brethren J. M. Dixon, W. A. Stuart, D. S. Lawrance with the Messengers from Big Helton to arrange the ministry during the session, they reported for Saturday, 1st, Brother A. J. Taylor, 2nd, Elder J. D. Vass, 3rd, Elder J. M. Wyatt. For Sabbath: 1st, Elder E. E. Lundy, 2nd, J. D. Vass, 3rd, A. J. Taylor, and discharged the committee.

6th. Appointed corresponding Brethren to sister associations: To the Washington, Eld. T. H. Kilby, N. C. Baldwin; to the Mountain, Elds. A. J. Taylor, T. H. Kilby; to the Roaring River, Elds. T. C. Barker, C. J. Taylor and W. A. Stuart; to the Silver Creek, Elds. A. J Taylor, H. B. Miller; to the Fisher's River, Eld. A. J. Taylor, also correspond with Kehukee, Bear Creek and New River by Minutes.

7th. Appointed Brethren to write corresponding letters to sister associations; L. S. Jones to the Washington, B. Y. Martin to the Silver Creek, C. J. Taylor to the Roaring River, J. B. McMillan to the Mountain and have them ready for inspection by to-morrow.

8th. Appointed a committee to arrange the bnsiness of the Association, to wit: Elders A. J. Taylor, J. M. Wyatt, and Brethren W. A. Stuart, L. S. Jones, C. J. Taylor with the Moderator and Clerk, correspondents and transients invited to seats with them.

9th. Adjourned nntil 9 o'clock to morrow morning with prayer by Eld. A. J. Taylor.

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SATURDAY MORNING, Sept. 17, 1892.

Met pursuant to adjournment. Praise and prayer by Eld. T. C. Barker.

1st. Called the names of Messengers and marked those absent.

2nd. Called on the committee of arrangements to report, the report received and the committee discharged.

3rd. Read the constitution and rules of decorum.

4th. Appointed a committee of Finance, to wit: J. A. Walters, B. Y. Martin and J. M. Dixon, who made the report that they received from the different churches $22 95, allowed for printing the Minutes and postage, $10.00; allowed the Clerk for his services. $3; donated to Eld. T. C. Barker 95cts, distributed to correspondents $9,00, and discharged the committee.

5th. Called on the corresponding Brethren of last year to report the report was received and the Brethren discharged.

6th. Called on the Brethren that were appointed to write corresponding letters to read them, the letters were read and received and the Brethren discharged

7th. On motion received the Obituary of Brother Solomon Perry and ordered it to be attached to the Minutes, and discharged the committee.

8th. Called on the committee that was appointed to visit Pond Mountain Church and the report was suspended

9th. We the Messengers from Silas Creek and Big Helton met with Eld. C. C. Davis and he acknowledged the reports bad, and he Eld. C. C. Davis was willing to make all acknowledgements that the Bible requires.

10th. In regard to the request from Maple Spring Church appointed Elds. T. H. Kilby and H. B. Miller to write an Obituary of Brother Jason Weaver, deceased, and have it ready for inspection by the next Association.

11th. Resolved that we the Senter Association advise our members to use no translation of the Scripture but the translation of King James.

12th. Resolved that we the Senter Association advise our churches to require their Ministers, who seek a lucrative office, to lay down their credentials until said office expires.

13th On motion we appoint a committee to visit the weak churches of this Association and advise them in regard to a consolidation, consisting of Elders T. C. Barker, T. H. Kilby and H. B. Miller.

14th. Appointed the Clerk Treasurer and ordered him to have 600 copies of these Minutes printed and distributed as usual.

15th. Appointed our next Association to be held with the South Fork Church, Ashe county, N. C., to commence on Friday before the 3rd Lord's day in September, 1893. Elder T. H. Kilby to preach the Introductory Sermon, H. B. Miller alternate.

16th. Resolved that we tender our heart felt thanks to God and the Brethren and friends of this vicinity for their kindness shown us during this meeting.

17th. We now adjourn to the time and place of our next Association. Admonition and prayer by Eld. Wm. Hall.

ELD. T. H. KILBY, Moderator.

ELD. H. B. MILLER, Clerk, ELD. A. J. TAYLOR, Assistant.

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# OBITUARY.

The subject of this notice, brother Solomon Perry, was born in Grayson county Virginia, April 5th 1805 and died near Horse Creek Church, Ashe county N. C., Nov. 24th 1890, making his stay on earth 85 years, 7 months and 19 days. Joined the Primitive Baptist church in his 19th year at Elk Creek Church on Sunday after the Church was constituted on Saturday, in the year 1823; was dismissed by letter and joined the North Fork Church, Ashe county N. C., about the year 1832, and was taken as a part of a body and was constituted in-

to Horse Creek Church August 31st 1840; was ordained a Deacon the same day, and went as a messenger from Horse Creek Church to the Three Fork Association when Horse Creek and other churches were given off to go into the constitution of the Senter Association in '53, and went as a messenger for many years, and remained strong in the Primitive Faith until his death, and advised the members of Horse Creek Church to receive no man in the pulpit but the Primitive Ministers to demoralize the Peace of Zion. He leaves his second wife and eleven children and many grand children and friends to mourn their loss. In consideration of all these things, as it pleased God to remove him from our midst by death, as we trust from his earthly to to his Heavenly home, that we bow in humble submission to Him who does all things well, and while we deeply mourn the loss we have sustained, yet we rejoice to believe that our loss is his eternal gain. In the death of brother Perry the church has lost a useful member, the community a good and worthy neighbor and his family a kind and affectionate husband and father. That we as the church extend our heart felt sympathies to the bereaved family and ever pray that our Heavenly Father may lighten their deep and sad afflictions by His abundant grace and mercy.

H. B. Miller,
Richard Perry.

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| Churches. | Pastors. | Clerks. | Postoffices. | |
|---|---|---|---|---|
| Senter | T. C. Barker | J. B McMillan | Nathan's Creek, | N C. |
| South Fork | L. S. Jones | Crumpler, | | " |
| Cranberry | A. J. Taylor | J. S. Owens | Scottville, | " |
| Bones Creek | H. B. Miller | Wilburn Lyall | Wagoner, | " |
| Bear Creek | W. L. Absher | Obids, | | " |
| Beaver Creek | D. S. Lawrance | Beaver Creek, | | " |
| North Fork | T H. Kilby | Henry Miller | Pinckton, | " |
| Horse Creek | Miller & Kilby | Richard Perry | Apple Grove, | " |
| Pleasant Grove | H. B. Miller | J. J. Lyall | Thaxton, | " |
| Pond Mountain | C. C. Davis | W. I. Caudill | Weasel, | " |
| New River | T. C. Barker | H. Howell | Silas Creek, | " |
| Silas Creek | Kilby & Barker | W, A. Stuart | Silas Creek, | " |
| Big Heston | R. & T. H. Kilby, H B. Miller | Wilborn Kilby | Sturgill, | " |
| Maple Spring | Elisha Roup, H. B. Miller | A J. Hash | Eye, | " |
| Rock Island | N. C. Baldwin | R. K. Baldwin | White Top, | Va. |

# STATISTICAL TABLE.

| CHURCHES. | NAMES OF MESSENGERS. | Saturday. | Elders. | Licentiates | Baptized. | By Letter | Restored. | Dismissed | Excluded. | Deceased. | Total No | Contribution. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **1st Section.** | | | | | | | | | | | | |
| Senter | J, M. Dixon, Freeland Colvard, J. B. McMillan. | 2 | 0 | 2 | 0 | 0 | 0 | 0 | 3 | 0 | 103 | 2,85 |
| South Fork | Nathan Weaver, J. T. Roup, L. S. Jones | 4 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 3 | 33 | 1,50 |
| Cranberry | A. J. Taylor, C. J. Taylor, W. G. Shepherd | 3 | 1 | 0 | 1 | 0 | 0 | 0 | 1 | 0 | 68 | 2,85 |
| Rones Creek | J. W. Atwood | 3 | 0 | 0 | 3 | 0 | 1 | 0 | 0 | 0 | 37 | 1,00 |
| Bear Creek | Jackson Severt, Jesse Osborn | 1 | 0 | 1 | 2 | 0 | 0 | 0 | 1 | 0 | 49 | 1,20 |
| **2nd Section.** | | | | | | | | | | | | |
| Beaver Creek | J. A. Walters, D. S. Lawrance | 4 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 0 | 74 | 2,00 |
| North Fork | Henry Miller Jr | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 1 | 24 | 1,00 |
| Horse Creek | H. B. Miller, Richard Perry, John Ham | 4 | 1 | 1 | 0 | 0 | 0 | 2 | 1 | 0 | 108 | 3,00 |
| Pleasant Grove | J. W. Lyall, B. Y. Martin, J. J. Lyall | 3 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 1 | 20 | 1,00 |
| Pond Mountain | C. C. Davis, W. I. Candill | 2 | 1 | 0 | 0 | 2 | 0 | 0 | 0 | 0 | 28 | 80 |
| **3rd Section.** | | | | | | | | | | | | |
| New River | T. C. Barker | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 2 | 0 | 14 | 50 |
| Silas Creek | W. A. Stuart, T. J. Baldwin, Enoch Osborn | 2 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 30 | 2,00 |
| Big Helton | T. H. Kilby, J. R Baldwin, J. F. Blevins | 3 | 3 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 85 | 2,00 |
| Maple Spring | Elisha Roup, A. J. Hash, J. M. Davis | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 39 | 75 |
| Rock Island | N. C. Baldwin, R. K Baldwin, J. H. Bailey | 4 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 13 | 50 |
| | | | 9 | 7 | 6 | 2 | 1 | 2 | 10 | 6 | 725 | 22,95 |

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# MINUTES

—OF THE—

## 41ST ANNUAL SESSION

—OF THE—

## SENTER DISTRICT

## *Primitive Baptist Association,*

—HELD WITH THE CHURCH AT—

**Beaver Creek, Ashe County, N. C.,**

Friday, Saturday and Sunday, Sept. 14 & 15, 1894.

| | | | |
|---|---|---|---|
| *Eld. T. H. Kilby,* | - | - | *Moderator.* |
| *Eld. H. B. Miller,* | - | - | *Clerk.* |

—PRINTED AT THE—

**Star Job Office,**

*Sparta, N. C.*

**1894.**

# PROCEEDINGS.

—0—

The Introductory Sermon was preached by Elder A. J. Taylor, from the 15th chapter of the Acts of the Apostles.

After a short intermission the Messengers assembled in the church house and were called to order, with singing and prayer, by Elder C. H. Collins, correspondent from the Mountain Association.

1st. Recieved and read letters from all of our churches, except Rock Island, and on motion were received and the Messengers seated for the transaction of business.

2nd. Proceeded to organize the Association, by electing Elders T. H. Kilby Moderator, and H. B. Miller Clerk.

3d Called for correspondents from sister Associations, and the following came forward: From the Mountian. Elders C. H. Collins and Wm. Hawkins with Minutes; from the Washington, Elders R. Stinson and Henry Taylor with Letter and Minutes; from Roaring River, Elders Wm. Hall, J. W. Stike, J. M. Crouse and Brethren J. C. Wyatt and L. W. Vannoy with Minutes; from Silver Creek, Bro. W. A. Draughn with Minutes; from Fisher's River, Bro. J. M. Boyd. On motion opened a door for the reception of churches and recieved Wilson church from the Mountain by letter and her Messengers seated with us in council.

4th. The Moderator was authorized to make all temporary appointments during this session.

5th. Appointed Brethren W. A. Stuart, J. B. McMillan and M. Sebastian with the Messengers from Beaver Creek Church a committee to arrange the Ministry. They reported for Saturday, 1st, Elder R. Stinson; 2nd, Elder Wm. Hall; 3rd, Elder Wm. Hawkins; 4th, Elder T. H. Kilby. For Sabbath, 1st, Bro. J. M. Royal; 2nd, Elders W. R. Craft; 3rd, Wm. Hawkins; 4th A. J. Taylor, and discharged the committee.

6th. Appointed corresponding Brethren to Sister Associations: to the Washington, Elders W. R. Craft, T. H. Kilby; to the Mountain, Elders A. J. Taylor, T. H. Kilby, W. R. Craft; to the Roaring River,

Elders R. J. Fender, W. R. Craft; to the Silver Creek, Elders R. J. Fender and A. J. Taylor, also correspond with Fisher's River, Kehukee, Bear Creek and New River Associations by Minutes.

7th. Appointed Brethren to write corresponding letters: to the Washington, J. M. Dixon; to the Mountain, C. J. Taylor; to Roaring River, T. J. Baldwin; to Silver Creek, J. S. Miller, and have them ready for inspection by to-morrow

8th Apppointed a committee to arrange the business of the Association, to wit: Brethren J. S. Owens, W. R. Craft, C J. Taylor and J. M. Dixon, with the Moderator and Clerk correspondents and Transients invited to seat with them.

9th. Adjourned until 9 o'clock to morrow morning.

—0—

SATURDAY MORNING, Sept. 15th, 1849.

Met according to adjournment. Prayer by Elder W. R. Craft.

1st. Called the names of Messengers and marked those absent.

2nd. Called on the committee of arrangements to report. The report was recieved and the committee discharged.

3rd Read the Constitution and Rules of Decorum.

4th. Appointed a committee of Finance, to wit: Brethren J. M. Dixon, D. S Laurence and T. J. Baldwin, who made the following report: that they recieved from the churches, 21.85; allowed for printing the Minuets and postage, $10.00; allowed the Clerk for his services, $2.00; distributed to correspondence, $9.85, and discharged the committee.

5th. Called on the corresponding brethren of last year to report. The report was recieved and the brethren discharged.

6th. Called on the brethren that were appointed to write corresponding letters to read them. The letters were read and received and the Brethren discharged.

7th. Recieved the obituary of Elder T. C. Barker, deceased, and ordered it to be attached to the Minutes and discharged the committee.

8th. Called on the brethren that were appointed to visit Bear Creek and New River churches to report. They reported satisfactorily and were discharged.

9th. We as an advisory council say to our churches (by way of remembrance) to notice the non attendance of members.

10th. We advise the churches to consider the 8th article of our Faith where the word says persevere and see if you can agree on the word preserve in lieu thereof and report to the next Association.

11. We appoint a yearly meeting of three days with the Silas Creek Church, to begin on Friday before 2nd Saturday in July, 1895, Elders T. H. Kilby, A. J. Taylor, R. J. Fender and C. C. Davis to attend; also at Beaver Creek, on Friday before 4th Saturday in August, 1895, Elders C. C. Davis, T. H. Kilby, A. J. Taylor to attend; also at the South Fork Church on Friday, before 4th Saturday in June, 1895, Elders T H Kilby, A. J. Taylor and C. C. Davis to attend.

12th. In regard to the request of Horse Creek church, we agree to have the Articles of our Faith published instead of the constitution Rules of Decorum.

13th. Appointed the Clerk Treasurer, and ordered him to have 600 copies of these Minutes printed and distributed as usual.

14th. Appointed our next Association to be held with the Silas Creek church, Ashe County, N. C., eight miles north of Jefferson, to begin on Friday before the 3rd Sunday in September, 1895. Elders W. R. Craft to preach the introductory sermon, H. B. Miller, his alternate.

Resolved, That we now return our heart-felt thanks to God and the brethren, sisters and friends of this vicinity for their kindness toward us during this session.

We now adjourn to the time and place of our next Association if the Lord will. Prayer by Eld. A. J. Taylor.

Eld. H. B. Miller, Clerk. Eld. T. H. Kilby, Moderator.

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# Articles of Faith.

—0—

1st. We believe in one only true and living God, the Father, Son, and Holy Ghost, and these three are one.

2nd. We believe that the Scriptures of the Old and New Testaments, translated by King James, are the word of God and the only rule of our faith and practice.

3rd. We believe in the doctrine of Eternal and Particular Election by Grace.

4th. We believe in the doctrine of Original Sin.

5th. We believe in man's impotency to recover himself from the fallen state he is in by nature by his own free will or ability.

6th. We believe that sinners are justified in the sight of God only by the imputed righteousness of Jesus Christ.

7th. We believe that God's elect shall be called, converted, regenerated and sanctified by the Holy Ghost.

8th. We beleive that the saints shall persevere in Grace and never fall finally away.

9th. We believe that Baptism and the Lord's Supper are Ordinances of Jesus Christ and that feet washing is an example given by Jesus Christ for all of His true followers, John the 13th chapter and 13, 14 and 15th verses, and that the only true mode of Baptism is by Immersion.

10th. We believe in the resurrection of the dead and a general judgment.

11th. We believe that the joys of the righteous and the punishment of the wicked will be eternal.

12th. We believe that no Minister has a right to the administration of the ordinances, except such as are regularly called and come under the hands of a presbytery.

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# OBITUARY.

—0—

Elder T. C. Barker, son of Edward Barker, was born in Ashe County, State of North Carolina, about the 10th of Dec., 1836, was married to Mary Blevins in 1858. They lived together until it pleased God to call her from him by death, which was about 16 years. She left him three sons and two daughters. Then married Caroline Blevins in the fall of 1877. United with the Primitive Baptist church at New River, Ashe Co. N. C., about 1878 or '9, was licensed to preach on the 1st Saturday in Dec, 1881, and on the 31 day of August, 1883 was ordained to officiate in all the ordinances of the Gospel. Elders R Kilby A J Taylor, J R Baldwin, W B Halsey, Presbytery. He traveled and preached by day and night, and studied to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. He was an able defender of the church which is the pillar and ground of truth, was perfectly sound in the faith once delivered to the saints. He leaves six children, a dear companion, ministers, members of churches and Associations to mourn the loss of husband, father, brother and friend. Thus on the 12th of Feb. he folded his arms in death, laid aside his mantle, recieved his passport from this world of sin and strife and is now gone to the inheritance incorruptable.

His troubles on this earth are all o'er
He's met his Savior on that bright shore,
In that bright world—that Heaven above
Where Jesus reigns in peace and love.

T J Baldwin,
Wm A Stuart.

# Statistical Table.

| CHURCHES. | NAMES OF MESSENGERS. | Saturdays | Elders | Licentiates | Baptized | By Letter | Restored | Dismissed | Excluded | Deceased | Total Number. | Contribution |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Senter, | Elder W R Craft, J M Dixon, J B McMillan, | 2 | 1 | 3 | | 5 | | 2 | | 2 | 104 | 2.80 |
| South Fork, | Elder R J Fender, J T Roup, L S Jones, | 4 | 1 | | 3 | 5 | | | | 2 | 37 | 1.30 |
| Cranberry, | Elder A J Taylor, C J Taylor, J S Owens, | 3 | 1 | | 2 | | | 3 | | 1 | 60 | 2.25 |
| Roans Creek, | Davis Lyall, J W Atwood, | 3 | | | 1 | 2 | | | 1 | 1 | 37 | 1.50 |
| Bear Creek, | Jackson Severt, Jesse Osborn, | 1 | | 1 | | | | | | | 48 | 60 |
| Beaver Creek, | D S Lawrence, Reid Miller, David Boggs, | 4 | | | 2 | | | | | | 77 | 2.00 |
| North Fork, | J S Miller, J W Roten, Daniel Miller, | 1 | | | | | | | | 2 | 22 | 1 00 |
| Horse Creek, | H B Miller, Evan Taylor, J H Eldreth, | 4 | 1 | 1 | 1 | | | 1 | | 1 | 107 | 3.35 |
| Pleasant Grove, | J W Lyall, J J Lyall, | 3 | | 1 | 1 | | | | | | 21 | 1.00 |
| Pond Mountain, | Elder C C Davis, W I Caudill, John Davis, | 2 | 1 | | | 1 | 1 | | | 1 | 28 | 1 00 |
| New River, | Hamilton Howell, | 1 | | | | | | | | 2 | 11 | 50 |
| Silas Creek, | T J Baldwin, Enoch Osborn, W A Stuart, | 2 | | | | | | | 1 | 3 | 26 | 1.20 |
| Helton, | T H Kilby, J F Blevins, Wilborn Kilby, | 3 | 3 | | | 2 | 1 | | | 1 | 89 | 1.55 |
| Maple Spring, | J A Cave, J M Davis, | 1 | 1 | 1 | | | | 1 | 1 | 1 | 37 | 80 |
| Rock Island, | (Not Represented) | | | | | | | | | | | |
| Wilson, | M Sebastian, | 1 | | | | | | | | | 39 | 1 00 |
| | TOTALS | | 9 | 7 | 10 | 15 | 2 | 7 | 3 | 17 | 743 | 21.85 |

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# Senter District PRIMITIVE BAPTIST ASSOCATION

1898.

STAR PRINT, SPARTA, N. C.

# MINISTERS AND THEIR POSTOFFICES

| | | |
|---|---|---|
| R. J. Fender, | Crumpler, | N. C. |
| A. J. Taylor, | City, | N. C. |
| C. C. Davis, | Weasel. | N. C. |
| Joseph Baldwin, | Eugene, | N. C. |
| T. H. Kilby, | Sturgill, | N. C. |
| J. A. Cave, | Apple Grove, | N. C |

# Names of Churches, Clerks and Their Postoffices.

| | | | |
|---|---|---|---|
| Cranberry, | J. S. Owens, | Scottville, | N. C. |
| Wilson. | M. F. Testerman, | Rugby. | Va. |
| River View, | J. F. Hartzog, | Idlewild, | N. C. |
| Big Helton. | Wilborn Kilby, | Sturgill, | " |
| Silas Creek, | W. A. Stuart. | Silas Creek, | " |
| Senter. | J. B. McMillan, | Nathan's Creek | " |
| South Fork, | L. S. Jones, | Crumpler, | " |
| Beaver Creek. | D. S. Lovance, | Beaver Creek. | " |
| Horse Creek, | J. H. Eldreth, | Apple Grove, | " |
| Pond Mountain, | Jackson Ham. | Apple Grove, | " |
| Rone's Creek, | J. H. Wagoner. | Wagoner, | " |
| New River. | Hamilton Howell, | Grimsly, | " |
| Bear Creek. | Jackson Severt, | Obids, | " |
| Pleasant Grove, | J. J. Taylor, | Thaxton, | " |

MINUTES

—OF THE—

45th Annual Session

—OF THE—

# SENTER DISTRICT

# Primitive Baptist

# ASSOCIATION.

—CONVENED WITH THE CHUCH AT—

Cranberry, Ashe County, N. C.

Thursday and Friday, Sept. 15, 16, '98

ELDER T. H. KILBY, MODERATOR.
C. J. TAYLOR, CLERK.
J. M. DICKSON, ASSISTANT CLERK.

# PROCEEDINGS.

The introductory sermon was delivered by Elder J. A. Woodard, transient from the Black Creek Association from the 33rd chapter of Isiah 20, 21, and 22 verses.

After a short intermission the messengers assembled in the church house and was called to order by singing and prayer by Brother J. M. Royal, correspondent from the Fisher's River Association.

Ist, Received and read letters from all the churches in our union except North Fork, Bear Creek and New River. On motion the messengers were received and seated for the transaction of business.

2nd. Proceeded to organize the association by electing T. H. Kilby, Moderator; C. J. Taylor, Clerk; J. M. Dickson, Assistant Clerk.

3rd. Called for correspondents from sister associations when the following came forward: From Roaring River, M. F. Joines and J L Whitington; from Silver Creek, John Phipps with minutes; from mountain, P. K. Roberts; from Washington, file of minutes. Ministers of our faith and order were invited to seats with us when the following came forward and were seated with us: From the Mountain, Eld. W. R. Craft; Indian Creek, H. M. Farley. Transient ministers were invited to seats with us: From the Fishers River; J M. Royal; from Black Creek. J. A. Woodard.

4. The moderator was authorized to make all necessary appointments during the session.

5. Called for newly constituted churches when River View came forward with letter and messengers and on motion was received and seated in council.

6. On motion agreed to redistrict the association. On motion agreed to defer the matter to the Committee of Arrangements.

7. Received letter of correspondence from the Washington association by the hand of Elder W. R. Craft, which was read and received by the body.

8. Then on motion proceeded to appoint a committee to arrange the preaching during the session towit: J. A. Wagoner, L. S. Jones and David May, with messengers of the Cranberry church, who reported as follows: To preach on Friday. 1st. J. M. Royal. 2nd. J. A. Woodard and 3rd. W. R. Craft.

9 Called on correspondents who were appointed to visit sister associations last year to report. Report received, and those who failed were excused and the brethren discharged.

10. Then on motion proceeded to appoint correspondents to sister associations as follows, towit: Mountain; R. T. Fender, J. E. Craft. T. H. Kilby, A. J. Taylor and C. J. Taylor; Roaring River, C. C. Davis, R. J. Fender, C. J. Taylor and A. J. Taylor; Fisher's River, J. E. Craft. Washington, T. H. Kilby, J. E. Craft. Agreed to correspond with Keehukee and Indian Creek by minutes.

11. Then on motion appointed a committee to arrange the business of the association as follows, to-wit: J. A. Cave, William Stuart, A. J. Taylor with the Moderator and Clerk, correspondents and transients invited to sit with them.

12. After prayer adjourned until tomorrow, 9 o'clock, a. m.

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## FRIDAY MORNING SEPT. 16, 1898.

1. Met pursuant to adjournment, prayer by Eld J. A. Cave.

2. Called the names of messengers and marked absentees.

3. Called on Committee of Arrangements to report. Report received and committee discharged.

4. Read the Constitution and Rules of Decorum.

5. Appointed a Committee of Finance.

6. Taken up the query from Cranberry church in regard to licensed preachers. Answer. We advise the churches to keep their licentiates under their watch care until they are convinced that they are called to preach, then ordain them to all the functions of the gospel, to preach wherever God in his providence may call them.

7. Taken up the question asked by the Committee of Arrangements. Does a church, preacher or lay-member of the Primitive Baptist's who preaches and practices the doctrine of Christ and the Apostles as set forth in the scripture, as defined by the London confession of faith, have to belong to an association in order to allow them fellowship with the Primitive Baptists.

Answer. No.

8. Query from Horse Creek taken up. Is it according to the scriptures for the Primitive Baptist preacher to preach with preachers of other denominations under any circumstances. Answer. No.

9. Report from Maple Springs church stating that she has taken the advice formerly given, and taken her records back to Big Helton.

10. The association agrees to select a committee to appoint correspondents to sister associations in the future.

11. We agree to amend our Constitution so as to read that the Clerk, may have, in lieu of shall have, compensation for his services

12. Finance report. Received $18.57 from the different churches. Allowed $8 for printing minutes and postage. Clerk, $2.50 for his services and divided the remainder among our correspondents.

13. Appointed the Clerk Treasurer and ordered him to have 600 copies printed and distributed as usual.

14. Appointed next association to be held with Horse Creek church, 12 miles northwest of Jefferson, beginning Friday before the third Sunday in September, continuing three days.

15. Resolved that we now tender our thanks to God, the brethren and Citizens of this vicinity for their kindness during this session.

16. After prayer and admonition by the Moderator, the Association adjourned to the time and place of our next association.

T. H. KILBY, Moderator,
C. J. TAYLOR, Clerk,
J. M. DICKSON, Ass't Clerk.

# STATISTICAL TABLE.

| CHURCHES. | MESSENGERS. | C'h Meet's | Ord. Min. | Licentiates | Baptized. | R'd by L't'r | Restored. | D'd by L't'r | Excluded. | Deceased. | Total No. | Contribut'n |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1ST SEC. | | | | | | | | | | | | |
| Wilson | M. Sebastian, | 1 | | | | | | | | 1 | 36 | $ 65 |
| New River | | | | | | | | | | | 9 | |
| South Fork | R. J. Fender, Preston Gambill, L. S. Jones, | 4 | 1 | | 3 | | | | 1 | | 47 | 1 25 |
| Center | J. M. Dickson, J. B. McMillan, Joseph Craft. | 2 | 3 | | 1 | | | | | 2 | 93 | 1 95 |
| Cranberry | A. J. Taylor, J. F. Hutchinson, C. J. Taylor, | 3 | 1 | | | | | | | | 68 | 1 20 |
| 2ND SEC. | | | | | | | | | | | | |
| Roans Creek | J. H. Wagoner, W. D. Lyal, | 3 | | | 6 | | | | | 1 | 36 | 1 50 |
| Bear Creek | | | | | | | | | | | 48 | |
| River View | J. F. Hartzog, Jno. M. Long, A. B. Miller, | 2 | | | 1 | | | | | | 20 | 1 45 |
| Beaver Creek | D. S. Lawrence | 4 | | | 3 | | | 16 | | | 59 | 1 55 |
| North Fork. | | | | | | | | | | | 23 | |
| 3RD SEC. | | | | | | | | | | | | |
| Pleasant Grove | B. F. Kilby, David May. | 3 | | 1 | | 1 | | 1 | 1 | 1 | 35 | 1 25 |
| Pond Mountain | C. C. Davis, | 1 | 1 | | 1 | | | | | | 42 | 1 00 |
| Horse Creek | J. A. Cave, Elisha Roup, | 4 | | | 1 | | | 5 | 1 | 1 | 100 | 2 20 |
| Big Helton | T. H. Kilby, J. M. Davis. | 3 | 3 | | 5 | | | | | 1 | 95 | 2 00 |
| Silas Creek | E. C. Francis, T. J. Baldwin, W. A. Stuart, | 2 | | | 1 | | | 1 | 1 | | 27 | 1 60 |